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PRINCETON, N. J.

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His Book
1747

A Treatise of

DEATH,

The last ENEMY to be destroyed.

Shewing wherein its enmity consisteth, and how it is destroyed.

Part of it was Preached at the Funerals of *Elizabeth* the late Wife of Mr. *Joseph Baker*, Pastor of the Church at Saint *Andrews* in *Worcester*.

By *Rich. Baxter.*

With some few passages of the life of the said Mrs. *Baker*, observed.

Psal. 15. 4. *In whose eyes a vile person is contemned: but he honoureth them that fear the Lord.*

1 Cor. 15. 55, 56. 57. *O death, where is thy sting! O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.*

LONDON

Printed for *Nevil Simmons*, at the *Princes-Arms* in St. *Pauls Church-yard*, 1672.

To the Worſhipfull the Major, Aldermen and Sheriff of the City of Worceſter, *with the reſt of the Inhabitants; eſpecially thoſe of the Pariſhes of* Andrews *and* Hellens.

Worſhipfull and the reſt Beloved,

THE chief part of this following Diſcourſe, being preached among you, and that upon an occaſion which you are obliged to conſider, (*Iſa.* 57. 1.) being called to publiſh it, I thought it meet to direct it firſt to your hands, and to take this opportunity, plainly and ſeriouſly to exhort you in ſome matters that your preſent and everlaſting peace is much concerned in.

Credible fame reporteth you to be a people not all of one mind, or temper in the matters of God: but that 1. Some of you are Godly, Sobe, and Peaceable: 2. Some well-meaning and zealous, but addicted to divisions. 3. Some Papists. 4. Some *Hiders*, seduced by your late deceased neighbour *Clement Writer*; (to whom the Quakers do approach in many opinions,) 5. And too many prophane and obstinate persons, that are heartily and seriously of no Religion, but take occasion from the divisions of the rest, to despise or neglect the Ordinances of God, and join themselves to no Assemblies.

1. To the first sort (having least need of my exhortation,) I say no more, but, As you have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving: and beware lest any man spoil you by deceit, &c.] *Col.* 2. 6, 7, 8. Walk as

a chosen generation, a royal Priest-hood, a holy Nation, a peculiar people, to shew forth the praises of him that hath called you out of darkness into his marvellous light; having your conversation honest among the ungodly, that whereas they are apt to speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation; For so is the will of God, that with well doing you may put to silence the ignorance of foolish men, 1 *Pet.* 2. 9, 11, 12, 15. Your labour and patience is known to the Lord; and how ye cannot bear them which are evill, but have tried them which say they speak from the Lord, and are Apostles, and are not, and have found them lyars; even the woman *Jezabel*, that is suffered to teach and seduce the people, calling her self a Propheteſs, who shall be cast into a bed of tribulation, and all that commit adultery with her, except they repent; and her children shall be killed with

death; and all the Churches shall know that Christ is he which searcheth the reines and hearts; and will give to every one according to their work. As for your selves, we put upon you no other burden, but that which you have already; Hold fast till the Lord come, *Rev.* 2. Be watchfull, that ye fall not from your first Love: and if any have declined and grown remiss, remember how you have received and heard, and hold fast, and repent, and strengthen the things that remain, which are ready to die, lest your Candlestick should be removed, *Rev.* 3. 2, 3, *&c.*] And beware lest ye also being led away with the error of the wicked, fall from your own stedfastnes; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 *Pet.* 3. 17, 18. And I beseech you brethren, do all things without murmurings and disputings, that ye may be blameless, and harmless, the Sons of God without rebuke in the midst of a crooked

and perverse Nation, among whom you (and your brethren) shine as lights in the world, *Phil.* 2. 14, 15. And if in well doing you suffer, think it not strange, but rejoyce that ye are partakers of the sufferings of Christ, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, ye are happy, for the Spirit of glory and of God resteth upon you, being glorified on your part, while he is evil spoken of on theirs, 1 *Pet.* 4. 12, 13, 14.

2. To the *second sort* (inclinable to divisions) let me tender the Counsel of the Holy Ghost, *Jam.* 3. 1. My brethren be not many Masters (or Teachers) knowing that ye shall receive the greater condemnation.] The wisdom that is from above, is first pure, and then Peaceable, gentle and easie to be intreated, full of mercy & good fruits, without partiality, and without hipocrisie: And the fruit of Righteousnes is sown in peace, of them that make peace. Who then is the wise

wiſe and knowing man amongſt you? Let him ſhew out of a good converſation, his works with meekneſs of wiſdom. But if ye have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the truth: This wiſdom deſcendeth not from above, but is earthly, ſenſuall, deviliſh: For where envying and ſtrife is, there is confuſion, and every evil work.] Look on thoſe Aſſemblies, where the people profeſſing the fear of God are of one heart and mind, and walk together in Love and holy Order, and people give due honour and obedience to their faithful Guides; and compare them with the Congregations where profeſſors are ſelf-conceited, unruly, proud, and addicted to oſtentation of themſelves, and to diviſions: and ſee which is likeſt to the Primitive pattern, and in which it is that the power of godlineſs proſpereth beſt, and the beauty of Religion moſt appears, and Chriſtians walk as Chriſtians indeed. If pride had not brought

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the heavy judgment of infatuation or insensibility on many; the too clear discoveries of the fruits of divisions in the numerous and sad experiences of this age, would have caused them to be abhorred as odious and destructive, by those that now think they do but transcend their lower brethren in holiness and zeal. [I beseech you therefore brethren, by the name of the Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfectly joyned together in the same mind, and in the same judgment, 1 *Cor.* 1. 10.] The God of patience and consolation grant you to be like minded one towards another, acording to Christ Jesus; that ye may with one mind and one mouth glorifie God,] *Rom.* 15.5,6. And I beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And esteem them very highly in love for their works sake, and be at

Peace

peace among your ſelves, 1 *Theſ.* 5. 12, 13. And mark thoſe that cauſe diviſions and offences, contrary to the doctrine which ye have learned, & avoid them *Rom.* 16. 17. And if there be any conſolaton in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies, fulfil ye our joy, that ye may be like minded having the ſame love, being of one accord, of one mind: Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind, let each eſteemother better then themſelves. Look not every man on his own things (his own gifts and graces) but every man alſo on the things (the graces and gifts) of others; Let this mind be in you which was in Chriſt Jeſus, who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation (or, emptied himſelf of all worldly glory, *Iſa.* 53. 2, 3, 4. As if he had had no form or comlineſs, and no beauty to the eye, for which we ſhould deſire him: but was deſpiſed

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& rejected of men, & not esteemed,) *Phil.* 2. 1, 2, 3, 4, 5, 6, 7. It is not (as you imagine) your extraordinary Knowledg, Zeal, and Holiness, that inclineth you to divisions, and to censuring of your brethren; but it is Pride, and Ignorance, and want of Love: and if you grow to any ripeness in Knowledg, Humility, Self-denial, and Charity, you will bewail your divideing inclinations and courses; and reckon them among the greater and grievous of your sins, and cry out against them as much as your more charitable and experienced brethren do.

3. To the third sort, (the Papists) I shall say nothing here, because I cannot expect they should read it and consider it: and because we are so far disagreed in our Principles that we cannot treat with them on those rational terms as we may do with the rest of the inhabitants of the world, whether Christians, Infidels or Heathens. As long as they build their faith and salvation on this supposition that the eyes, and taste, and feeling

ing of all the ſound men in the world, are deceived in judging of Bread and Wine; and as long as they deny the certaine experience of true believers (telling us that we are void of Charity and unjuſtified becauſe we are not of their Church;) and as long as they fly from the judgment and Tradition of the ancient and preſent Church (unleſs their ſmall part may be taken for the whole, or the major Vote;) and as long as they reject our appeal to the holy Scriptures: I know not well what we can ſay to them which we can expect they ſhould regard, any more than muſick is regarded by the deaf, or light by the blind, or argument by the diſtracted. If they had the moderation and charity impartially to peruſe our writings, I durſt confidently promiſe the recovery of multitudes of them, by the three Writings which I have already publiſhed, and the more that others have ſaid againſt them.

4. And for the fourth ſort (the Hiders,

Hiders, and the Quakers) I have said enough to them already (in my Book against Infidelity and those against Popery and Quakers,) but in vain to those that have sinned unto death.

5. It is the fifth sort therefore that I shall cheifly address my speech to; who, I fear are not the smallest part. It is an astonishing consideration to men that are awake, to observe the unreasonableness and stupidity of the ignorant, careless, sensual part of men; How little they Love or Fear the God whom their tongues confess; How little they value, or mind, or seek the everlasting glory, which they take on them to believe; How little they fear and shun those flames which must feed for ever on the impenitent and unholy; How little they care or labour for their immortal soules, as if they were of the Religion of their beasts: How bitterly many of them hate the holy wayes commanded by the Lord: while yet they pretend to be themselves his Servants,

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to take the Scriptures to be his word: How sottishly and contemptuously they neglect and sleight the Holiness without which there is no salvation; *Heb.* 12. 14. How eagerly they desire and seek the pleasing of their flesh, and the matters of this transitory life, while they call them *vanity and vexation*; How madly they will fall out with their own salvation; and from the errours and sins of Hypocrites or others, will pick quarrels against the Doctrine, and Ordinances, and waies of God; as if other mens faults should be exceeded by you, while you pretend to loath them. If it be a sin to crack our faith by some particular error, what is it to dash it all to peices? If it be odious in your eyes, to denie some particular Ordinance of God, what is it to neglect or Prophane them all? If it be their sin that quarrel in the way to Heaven, and walk not in companie as love requireth them; what is it in you to run towards hell, and turn your backs on the holie Laws

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and waies of God? If it be so lamentable to the Nation and themselves, that so many have faln into schism and disorder; what is it then that so many are ungodlie, sensual, and worldlie, and have no true Religion at all, in sincerity, and life, and power? Ungodlinesse is all Heresie transcendently in the lump, and that in Practice. A man that is so fooliſh as to plead that Arsnick is better then bread, may yet live himself if he do not take it: but so cannot he that eateth it instead of bread. Hereticks only in speculation may be saved: but practical hereticks cannot. You think it hainous to denie with the mouth that there is a God, who made us, and is our only Lord and Happinesse (and so it is.) And is it not hainous then to denie him with the heart and life; and to denie him the love and obedience that is Properly due to God? It is odious idolatrie to bow to a creature as to God; and is it not odious to love, and honour, and obey a creature before him, and to seek it

eagerly, and mind it more ſeriouſly then God? If it be damnable Infidelity to denie Chriſt to be the Redeemer, it is not much leſs to turn away from him, and make light of him and refuſe his grace, while you ſeem to honour him. If it be damnable blaſphemy to deny the Holy Ghoſt; what is it to reſiſt and refuſe him when he would ſanctifie you, and perhaps to make a ſcorn of holineſs? If it be Hereſie to denie the holy Catholick Church, and the Communion of Saints; what is it to hate the Holy members of the Church, and to avoid, if not deride, the Communion of Saints? Be not deceived, God is not mocked: A mock-Religion, and the name of Chriſtianity will never ſave you. Do you know how near you are to judgement, and will you fearleſly thus heap up wrath, and lay in fewel for the everlaſting flames? Do you know how ſpeedily you ſhall wiſh in the bitterneſs of your ſouls, that you had heard, and prayed, and laboured as for your lives, and redeem-

redeemed your time, and obeyed your Teachers? and yet will you now ſtand loitering; and quarrelling, and jeſting, and dallying in the matters of ſalvation? and will you live as if you had nothing but the world to mind, when you are even readie to ſtep into the endleſs world? O Sirs, do you know what you are doing? You are abuſing the living God, and wronging the Lord Jeſus, and trampling upon that mercy which would comfort you in your extremity, a drop of which you would then be glad of: You are grieving your poor Friends, and Teachers, and preparing for your endleſs grief. Alas, what ſhould a faithfull Miniſter do, for the ſaving of your ſouls? He ſeeth you befooled in your ſecurity, and careleſly paſſing on towards Hell, and cannot help it: He ſees you poſting to your miſery, where you will be out of the reach of all our exhortations, and where mercie will not follow you to be accepted or rejected: and though he ſee you almoſt paſt re-

medie, he cannot help you. He knoweth not, when he ſpeaks to you, whether ever he ſhall ſpeak unto you more, and whether ever you ſhall have another call and offer; and therefore he would fain ſpeak effectually if he could; but it is not in his power. He knows, that the matter ſticks all at your own wills, and that if he could but procure your own conſent, to the moſt reaſonable and neceſſary buſineſs in the world, the work were done, and you might ſcape the everlaſting flames: And yet this is it that he cannot procure! O wonderful, that any man ſhould be damned; Yea that many men, and moſt men ſhould be damned, when they might be ſaved if they would, and will not! Yea that no ſaying will ſerve to procure their conſent, and make them willing! That we muſt look on our poor miſerable neighbours in Hell, and ſay, they might have been ſaved once, but would not! they had time, and leave to turn to God, and to be holy and happy as well as others, but

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we could never prevaile with them to consent, and know the day of their visitation! O what should we do for the saving if careless, senseless souls? Must we let them go? Is there no remedie? Shall Ministers study to meet with their necessities, and tell them with all possible plainness and compassion, of the evil that is a little before them,& teach them how they may escape it? Why, this they do from day to day, and some will not hear them, but are tipling, or idleing or making a jeast of the Preacher at home, and others are hearing with prejudice and contempt, and most are hardned into a senseless deadness, and all seems to them but as an emptie sound: and they are so used to hear of Heaven and Hell, that they make as light of them as if there were no such States! Alas, that while millions are weeping and wailing in utter desperation, for the neglecting of their day of grace, and turning away from him that called them, our poor hearers at the same time should

wilfully follow them, when they are told from God what others ſuffer! Alas, that you ſhould beſleepy & dead under thoſe means, that ſhould waken you to prevent eternal death! and that ever you ſhould make merry ſo near damnation, and be ſporting your ſelves with the ſame kind of ſins that others at the ſame hour are tormented for? And is ſuch madneſs as this remedileſs, in people that ſeem as wiſe as others for worldly things! Alas, for any thing that we can do, experience tells us that with the moſt it is remedileſs! Could we remedie it, our poor people ſhould not wilfully run from Chriſt, and lie in the flames of Hell for ever. Could our perſwaſions and entreaties help it, they ſhould not for ever be ſhut out of Heaven, when its offered to them as well as others. We bewail it from our hearts before the Lord, that we can entreat them no more earneſtly, and beg not of them as for our lives to look before them, and hearken to the voice of grace

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that they may be saved. And a thousand times in secret we call our selves hard-hearted, unmerciful, and unfaithful, (in too great a measure) that speak no more importunatelie for the saving of mens souls, when we know not whether we shall ever speak to them any more. Is this all that we can say or do in so terrible a case, and in a matter of such weight as mens salvation! The Lord forgive our great insensibilitie, & awaken us, that we may be fit to waken others; But yet for all this, with grief we must complain, that our people feel not when we feel, and that they are senseless or asleep when we speak to them as seriously as we can, and that tears and moans do not prevail, but they go home and live as stupidlie in an unconverted state, as if all were well with them, and they were not the men we speak to.

O that you knew what a fearful judgment it is, to be forsaken of God, because you would have none of him; and to be given up to your hearts lusts, to

walk in your own Counſells, becauſe you would not hearken to his voice, *Pſa.* 81. 11, 12, 13. and to have God ſay, Let thoſe wretches be ignorant, and careleſs, and fleſhly, and worldly, and filthy ſtill, *Rev.* 22. 11. O that you knew (but not by experience) what a heavie plague it is to be ſo forſaken, as to have eyes that ſee not, or ſeeing do not percieve; and to have ears that hear not, or to hear and not underſtand, and ſo to be unconverted and unhealed, *Mark* 4. 12. and to be hardned and condemned by the word, and patience, and mercies that do ſoften and ſave others, and ſhould have ſaved you! Take heed leſt Chriſt ſay, [I have ſent them my meſſenger, long enough in vaine; From henceforth never fruit grow on them: Becauſe they would not be converted, they ſhall not.] Take heed leſt he take you away from means, and quickly put an end to your opportunities. You ſee how faſt men paſs away, but little do you know how manie

manie are lamenting that they made no better use of time, and helps, and mercies while they had them. O hear while you may hear, for it will not be long: Read while you may read, and pray while you may pray, and turn while you may turn, and go to your Christian friends & teachers, and enquire of them, what you must do to be saved, before enquiring be too late. Spend the Lords Day, and what other time you can redeem, in holy preparations for your endless Rest, while you have such a happie day to spend. O sleep no longer in your sins, while God stands over you, lest before you are aware you awake in Hell. Patience and Mercie have their appointed time, and will not alway wait and be despised. O let not your Teachers be forced to say, [We would have taught them publikelie and privatelie, but they would not: We would have Catechized the ignorant, and exhorted the negligent, but some of them would not come near us, and others of them gave

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us but the hearing, and went away such as they came.] If once by forfeiting the Gospel the Teachers whom you slight be taken from you, you may then sin on and take your course, till time, and help, and hope are past.

The providence that called me to this work, was some warning to you. Though it was not the calling away your Teacher, it was a removing of his *helper*, a pattern of meekness, and godliness, and charitie; and he is left the more disconsolate in the prosecution of his work. God hath made him faithful to your souls, and careful for your happiness: He walks before you in humilitie and self-denial, and Patience, and peaceableness, and in an upright inoffensive life: He is willing to teach you publicklie and privatelie, in season and out of season: He manageth the work of God with prudence & moderation, and yet with Zeal, carefullie avoiding both ungodliness and schism, or the countenancing of either of them:

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Were he not of eminent wisdom and integritie, his name would not be so unspotted in a place where Dividers, and Disputers, Papists, and Quakers, and so manie bitter enemies of godlines, do watch for matter of accusation and reproach against the faithful Ministers of Christ. As you love the safetie and happines of your City, and of your souls, undervalue not such mercies, nor think it enough to put them off with your commendations and good word: It is not that which they live, and preach, and labour for; but for the Conversion, Edification, and Salvation of your souls. Let them have this, or they have nothing, if you should give them all you have. The enemies of the Gospel have no wiser Cavil against the painful Labourers of the Lord, then to call them Hirelings, and blame them for looking after Tithes, and great matters in the world. But as among all the faithful Ministers of this Countrie, through the great mercie of God these adversaries

adverſaries are now almoſt aſhamed to open their mouths with an accuſation of Covetouſneſs: So this your Reverend, faithful Teacher, hath ſtopt the mouth of all ſuch calumnie, as to him. When I invited him from a place of leſs work, and a competent maintenance, to accept of leſs then half that maintenance, with a far greater burden of work among you, he never ſtuck at it, as thinking he might be more ſerviceable to God, and win that which is better then the riches of this world. And if now you will fruſtrate his expectations, and diſappoint his labours and hopes of your ſalvation, it will be eaſier for *Sodom* in the day of judgment then for you. Alas how ſad is it to ſee a faithful Miniſter longing and labouring for mens ſalvation, and manie of them neglecting him, and others picking groundleſs quarrels; and the proud unrulie ſelfiſh part, rebelling and turning their backs upon their Teachers when ever they will not humour them in their own

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wayes, or when they deal but faithfullie with their ſouls! Some (even of thoſe that ſpeak againſt diſobedience, conventicles, and ſchiſm,) turn away in diſdain, if their Children may not be needleſſie baptized in private houſes, and if that ſolemn Ordinance may not be celebrated in a Parlour-Conventicle. How manie refuſe to come to the Miniſter in private to be inſtructed or Catechiſed, or to conſer with him about their neceſarie preparation for death and Judgement! Is not this the caſe of manie among you? Muſt not your Teachers ſay, He ſent to you, and was willing to have done his part, and you refuſed? Little will ye now believe how heavie this will lie upon you one day, and how dear you ſhall pay for the cauſleſs grieving and diſappointment of your guides. It is not your ſurlineſs and paſſions that will then ſerve turn to anſwer God. Nor ſhall it ſave you to ſay, that Miniſters were of ſo manie minds and wayes, that you knew not which of them

to regard: For it was but one way, that God in the holy Scripture did prescribe you: and all faithful Ministers were agreed in the things which you reject, and in which you practicallie differ from them all. What? are we not all agreed, that God is to be preferred before the world? and that you must first seek the Kingdom of God & his Righteousnes? & that no man can be saved except he be converted and born again? and that he that hath not the Spirit of Christ is none of his, *Mat.* 6.33 *John* 3. 3,5. *Mat.* 18. 3. *Rom.* 8. 9. and that you and your housholds should serve the Lord, *Josh.* 24. 15. Are we not all agreed that the Law of the Lord must be your delight and that you must meditate in it day and night? *Psal.* 1. 2, 3. and that you must be constant and fervent in Prayer? 1 *Thes.* 5. 17. *Luke* 18. 1. *&c.* and that all that name the name of Christ, must depart from iniquitie? and that if you live after the flesh ye shall die? 2 *Tim.* 2. 19. *Rom.* 8. 13. You shall find one day, that

that it was you only, & such as you, that practicallie differed from us in these points; but we differed not in these, or such as these, among our selves. I never read that a man shall not see God, because he is Episcopal, Presbyterian, Independant, no nor Anabaptist: or because he readeth not his Prayers, or such like: But I read that no man shall see God without holiness, *Hebrews* 12. 14.

It will not serve your turn in Judgement, to say that you were for this side, or that side, and therefore you hearkened not to the other side; as long as all those sides agree in the necessitie of holiness which you neglect. Why did you not learn of *your own side*, at least to forsake your tipling, and swearing, and worldly-mindedness, and to make it the daily trade of your lives to provide for life everlasting, and make sure work in the matter of your salvation? If you had learnt but this much of *any side*, you would cast *away* your *siding* more,

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and have loved and honoured them that fear the Lord, of what *side* soever, *Psal.* 15. 4. and have contemned the ungodlie as vile persons, though they had been of your *side*. The Catholick Church is *One*, and containeth all that heartilie and practicallie believe in God the Father, Son, and Holy Ghost, the Creator, Redeemer, and Sanctifier, and live a holy heavenlie life. Leave off your siding, & keep this blessed simple Unity, & you will then be wiser then in a passion to cast your selves intō Hell, because some fall out in the way to Heaven.

Nor will it serve your turn at the bar of God, to talk of the miscarriages or scandalls of some, that took on them to be godly, no more then to run out of the Ark for the sake of *Cham*, or out of Christs familie for the sake of *Judas*. What ever men are, God is Just, and will do you no wrong; and you are called to Believe in God, and to serve him, and not to believe in men. Nothing but wickedness could so far blind men,

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as to make them think they may caſt off their love &ſervice to the Lord, becauſe ſome others have diſhonoured him: Or that they may caſt away their ſouls by careleſneſs, becauſe ſome others have wounded their ſouls by particular ſins. Do you diſlike the ſins of Profeſſors of Godlineſs? So much the better: We deſire you not to agree with them in ſinning: Joyn with them in a Holy life, and imitate them ſo far as they obey the Lord; & go as far beyond them in avoiding the ſins that you areoffended at, as you can; and this is it that we deſire. Supoſe they were Covetous, or Liars, or Schiſmatical: Imitate them in holy duties, and fly as far from Covetouſneſs, Lying, and Schiſm, as you will.

You have had Learned and Godly Biſhops of this City: Search the writings of thoſe of them that have left any of their labours to poſterity, and ſee whether they ſpeak not for the ſame ſubſtantials of faith and godlineſs, which are now Preacht to you, by thoſe

that you ſet ſo light by. Biſhop *Latimer*, *Parrey*, *Babington*, *&c.* while they were Biſhops; and *Rob. Abbot*, *Hall*, &c. before they were Biſhops, all Excellent, Learned, Godly men, have here been Preachers to your Anceſtors: Read their Books, and you will find that they call men to that ſtrictneſs and holineſs of life which you cannot abide. Read your Biſhop *Babington* on the Commandments, and ſee there how zealouſly he condemneth the Prophaners of the Lords Day, and thoſe that make it a day of idleneſs or ſports. And what if one man think that one Biſhop ſhould have hundreds of Churches under his ſole Juriſdiction, and another man think that every full Pariſh-Church ſhould have a Biſhop of their own, and that one Pariſh will find him work enough, be he what he will be, (which is the difference now amongſt us) is this ſo heinous a diſagreement, as ſhould frighten you

from

from a holy life which *all agree* for?

To conclude, remember this is the day of your ſalvation: Miniſters are your Helpers: Chriſt and Holineſs are your way: Scripture is your Rule: the Godly muſt be your company, and the Communion of Saints muſt be your deſire: If now any ſcandals, diviſions, diſpleaſures, or any ſeducements of ſecret or open adverſaries of the truth, or temptations of Satan, the world, or fleſh whatſoever, ſhall prevaile with you to loſe your day, to refuſe your mercies, and to neglect Chriſt and your immortal ſouls, you are conquered and undone; and your enemy hath his will; and the more confidently and fearleſly you brave it out, the more is your miſery; for the harder are your hearts; and the harder is your cure; and the ſurer and ſorer will be your damnation. I have purpoſely avoided the enticing words of worldly wiſdom, and a ſtile

that tends to claw your ears, and gain applauſe with aery wits; and have choſen theſe familiar words, and dealt thus plainly and freely with you, becauſe the greatneſs of the cauſe perſwaded me, I could not be too ſerious. Whether many of you will read it, & what ſucceſs it ſhall have upon them, or how thoſe that read it will take it, I cannot tell: But I know that I intended it for your good; and that whether you will hear, or whether you will forbear, the Miniſters of Chriſt muſt not forbear to do their duty, nor be rebellious themſelves: but our Labours ſhall be acceptable with our Lord, and you ſhall know, that his Miniſters were among you, *Ezek.* 2. 3,4,5,6,7,8. [Yet a little while is the Light with you: Walk while ye have the Light, leſt darkneſs come upon you; for he that walketh in darkneſs, knoweth not whither he goeth.] *Joh.* 12. 35. O take this warning from Chriſt, and from

An earneſt deſirer of your everlaſting Peace,

Rich. Baxter.

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1 Cor. 15. 26.

The laſt Enemy that ſhall be deſtroyed is Death.

DEATH is the occaſion of this days meeting: and Death muſt be the Subject of our preſent Meditations. I muſt ſpeak of that which will ſhortly ſilence me; and you muſt hear of that which will ſpeedily ſtop your ears: and we muſt ſpend this hour on that which waits to cut our thred, and take down our glaſſe, and end our time, and tell us we have ſpent our laſt. But as it hath now done good by doing hurt, ſo are we to conſider, of the accidental benefits, as well as of the natural evil, from which the heavenly wiſdome doth extract them. Death hath now bereaved a body of its Soul; but thereby it hath ſent that Soul

to Christ; where it hath now experience how good it is to be absent from the body, and present with the Lord, 2 *Cor.* 5. 8. It hath separated a faithful wife from a beloved husband: but it hath sent her to a husband dearlier beloved; and taught her now by experience to say, That to be with Christ is best of all, *Phil.* 1. 23. It hath deprived a sorrowful husband of a wife, & deprived us all of a faithful friend: but it hath thereby brought us to the house of mourning, which is better for us than the house of feasting, (a Paradox to the flesh, but an undoubted truth:) for here we may see the end of all men, and we that are yet living may lay it to our hearts, *Eccles.* 7. 2, 3. Yea, it hath brought us to the house of God; and occasioned this serious address to his Holiness, that we may be instructed by his Word, as we are warned by his Works; and that we may be wise to understand, and to consider our latter end, *Deut.* 32. 29.

Its like you'l think to tell men of the evil or enmity of Death, is as needlesse a discourse as any could be chosen: For who is there that is not naturally too sensible of this? and who doth not dread the name, or at least the face of Death? But there is accidentally a greater evil in it, than that which nature teacheth men to fear: And while it is the King of terrours

to

to the world, the moſt are ignorant of the *greateſt* hurt that it doth them, or can do them; or at leaſt it is but little thought on; which hath made me think it a needful work, to tell you yet of much more evil, in that which you abhor as the greateſt evil: But ſo as withall to magnifie our Redeemer, that overſhooteth death in its own bow; and cauſeth it, when it hits the mark, to miſs it: and that cauſeth health by loathſome medicines; and by the dung of our bodily corruption manureth his Church to the greater felicity.

Such excellent skill of our wiſe Phyſician, we find expreſt and exerciſed in this Chapter: where an unhappy errour againſt the Reſurrection, hath happily occaſioned an excellent diſcourſe on that weighty Subject, which may ſtabliſh many a thouſand ſouls, and ſerve to ſhame and deſtroy ſuch hereſies, till the Reſurrection come, and prove it ſelf. The great Argument which the Apoſtle moſt inſiſteth on, to prove the Reſurrection, is Chriſts own Reſurrection: where he entereth into a compariſon between Chriſt and *Adam*; ſhewing that as *Adam* firſt brought death upon himſelf, and then upon his poſterity; ſo Chriſt (that was *made a quickening ſpirit*) did firſt Riſe himſelf as the firſt-fruits, and then at his coming will raiſe his own: And, *as in* A-

dam *all die, ſo in Chriſt ſhall all be made alive.* And this Chriſt will do, as our victorious King, and the Captain of our ſalvation, who when he hath ſubdued every enemy, will then deliver up the Kingdom to the Father: And the laſt enemy which he wil ſubdue, is Death, & therefore our Reſurrection is his final *conqueſt.*

The terms of the Text have no difficulty in them. The Doctrine which they expreſſe, muſt be thus unfolded. 1, I muſt ſhew you that *Death is an Enemy*, and what is meant by this expreſſion, and *wherein its Enmity doth conſiſt.* 2. I ſhall ſhew you that it is an *Enemy to be deſtroyed*, though *laſt*, and *how*, and by what *degrees* it is *deſtroyed.* And then we ſhall make application of it to your further Inſtruction and Edification.

1. That you may know what is meant by an *Enemy* here, you muſt obſerve, that man being fallen into ſin and miſery, and Chriſt having undertaken the work of our Redemption, the Scripture oft ſpeaketh of onr miſery and recovery Metaphorically in military terms: And ſo Satan is ſaid to take us *captive*, and we to be his *ſlaves*, and Chriſt to be the *Captain* of our Salvation, and to *redeem* us from our bondage, and thus our ſin and miſery, and all that hindereth the bleſſed Ends of his undertaking, are called

Ene-

Enemies. *Death* therefore is called *an Enemy to be destroyed*, that is, *a penal evil to be removed* by the Redeemer in order to our recovery and the glory of his grace. 1. It is an Evil. 2. A punishment procured by our sin, and executed by Gods Justice. 3. It is an Evil that hindereth our felicity. These three things are included in the *Enmity*.

That Death is an *Enemy* to *Nature*, is a thing that all understand: but all consider not how it is an Enemy to our *Souls*, to the *exercise of grace*, and consequently to the *attainment of glory*. I shall therefore, having first spoken briefly of the former, insist a little longer upon the latter.

1. How great an *Enemy* Death is unto *Nature*, doth easily appear, in that, 1. It is the Dissolution of the *Man*: It maketh a *Man* to become *No Man*; by separating the Soul from the Body, and dissolving the Body into its principles. It pulls down in a moment a curious frame, that Nature was long building, and tenderly cherishing and preserving. The Mother long nourisheth it in her bowels, and painfully brings it forth, and carefully brings it up. What labour doth it cost our Parents, and our selves to make provision for this Life? and death in a moment cuts it off. How careful are we to keep in these Lamps, and to

maintain the Oyl? and Death extinguisheth them at a blast. How noble a creature doth it destroy? To day our parts are all in order, and busie about their several tasks; our Hearts are moving, our Lungs are breathing, our Stomacks are digesting, our Blood and Spirits by assimilation making more: and to morrow death takes off the poise, and all stands still; or draws the pins, and all the frame doth fall to pieces. We shall breath no more; nor speak, nor think, nor walk no more: Our pulse will beat no more: Our eyes shall see the light no more: Our ears shall hear the voice of man, delightful sounds and melody, no more: we shall taste no more our meat or drink: Our appetite is gone: Our strength is gone: Our natural warmth is turned into an earthly cold: Our comelinesse and beauty is turned into a ghastly loathsome deformity: Our white and red doth soon turn into horrid blackness: Our tender flesh hath lost its feeling: and is become a senseless lump, that feeleth not whither it is carried, nor how it is used: that must be hidden in the earth, lest it annoy the living: that quickly turns to loathsome putrefaction; and after that to common earth. Were all the once-comely bodies that now are rotting in one Church-yard, uncovered, and here presented to your view, the sight would

would tell you more effectually than my words do, what an Enemy Death is to our *Nature*. When corruption hath finiſhed its work, you *ſee* the *earth* that once was fleſh: you *ſee* the *bones*; you *ſee* the *ſkulls*; you *ſee* the *holes* where once were brains, and eyes, and mouth: This change Death makes: And that univerſally, and unavoidably. The Prince cannot reſiſt it by his Majeſty; for he hath ſinned againſt the higheſt Majeſty: The ſtrong cannot reſiſt it by their ſtrength: For it is the Meſſenger of the Almighty. The Commanders muſt obey it: The Conquerours muſt be conquered by it. The Rich cannot bribe it: The Learned Orator cannot perſwade it to paſs him by. The skilful Phyſician cannot ſave himſelf from the mortal ſtroke. Neither fields nor gardens, earth or ſea affordeth any medicine to prevent it. All have ſinned, and all muſt die: Duſt we are, and to duſt we muſt return, *Gen.* 3. 19. And thus ſhould we remain, if the Lord of Life ſhould not revive us.

2. And it is not only to the Body, but to the *Soul* alſo that Death is naturally an Enemy. The Soul hath naturally a Love and Inclination to its Body: and therefore it feareth a Separation before, and deſireth a Reſtauration afterward. Abſtracting Joy and Tor-

ment, Heaven and Hell, in our consideration, the state of *Separation* as such, is a natural evil: even to the humane Soul of Christ it was so, while his Body remained in the grave: which separated state is the *Hades*, that our *English* calleth *Hell*, that Christ is said to have gone into. And though (the Soul of Christ, and) the souls of those that die in him, do passe into a far more happy state, than they had in flesh, yet that is accidentally, from Rewarding Justice, and the Bounty of the Lord, and not at all *from* Death as Death: the separation as such is still an evil. And therefore the Soul is still desirous of the Bodies Resurrection, and knoweth that its felicity will then be greater, when the re-union, and glorification hath perfected the whole man. So that Death as Death is unwelcome to the soul it self, though Death as accidentally gainful may be desired.

3. And to the unpardoned unrenewed soul, Death is the passage to everlasting misery, and in this regard is far more terrible, than in all that hitherto hath been spoken. Oh could the guilty soul be sure that there is no Justice to to take hold on it after death, and no more pain and sorrow to be felt, but that man dieth as a beast, that hath no more to feel or lose then Death would seem a tolerable evil. But its the living Death, the dying Life, the endless

woe,

woe, to which death leads the guilty ſoul, that makes it to be unſpeakably terrible. The utter darkneſs, the unquenchable fire, the worm that dieth not, the everlaſting flames of the wrath of God, theſe are the chief horrour and ſting of death to the ungodly. O were it but to be turned into Trees, or Stones, or Earth, or nothing, it were nothing in compariſon of this. But I paſs by this, becauſe it is not (directly) intended in my Text.

4. The Saints themſelves being ſanctified but in part, are but imperfectly aſſured of their Salvation; And therefore in that meaſure as they remain in doubt, or unaſſured, Death may be a double terrour to them. They believe the threatenings, and know more than unbelievers do, what an unſufferable loſſe it is to be deprived of the celeſtial glory! and what an unſpeakable miſery it is, to bear the endleſs wrath of God! And therefore ſo far as they have ſuch fears, it muſt needs make death a terrour to them.

5. But if there were nothing but *Death it ſelf* to be *our Enemy*, the *foreknowledge* of it would increaſe the miſery. A Beaſt that *knoweth not* that he muſt die, is not tormented with the fears of death (though nature hath poſſeſſed them with a ſelf-preſerving fear, for the avoiding of an invading evil.) But man

fore-

foreknoweth, that he must die: He hath still occasion to anticipate his terrors: that which *will be*, and *certainly* and *shortly will be*, is in a manner, as if *it were* already. And therefore *fore-knowledge* makes us as if we were alway dying: We see our Graves, our weeping Friends, our fore-described corruption and dismal state, and so our life is a continual Death. And thus Death is an enemy to Nature.

2. But this is not all, nor the greatest *Enmity* that Death hath to the godly. It is a lamentable hinderance to the work of Grace, as I shall shew you next in ten particulars.

1. *The fears of Death do much abate our Desires after God, as he is to be enjoyed by the separated soul.* Though every believing holy soul, do love God above all, and take Heaven for his home, and therefore sincerely longeth after it; yet when we know that *Death* stands in the way, and that there is no coming thither, but through this dreadful narrow passage, this stoppeth, and lamentably dulleth our desires: And so the *Natural Enmity*, turneth to a *Spiritual* sorer *enmity*. For let a man be never so much a *Saint*, he will be still a *Man*; and therefore as Death will still be death, so nature will still be nature: And therefore death as death will be abhorred. And we are such timerous

timerous ſluggards, that we are eaſily diſcouraged by this Lyon in the way. The ugly Porter affrighted us from thoſe grateful thoughts of the *New Jeruſalem*, the City of God; the heavenly Inheritance, which otherwiſe the bleſſed object would produce. Our ſanctified affections would be mounting upwards, and holy Love would be working towards its bleſſed object: but Death ſtanding in the way, ſuppreſſeth our deſires, and turns us back, and frighteneth us from our Fathers preſence. We look up to Chriſt and the Holy City, as to a precious Pearl in the bottom of the Sea; or as to a dear and faithful Friend, that is beyond ſome dreadful gulf: Fain we would enjoy him, but we dare not venture; we fear this diſmal *enemy* in the way. He that can recover his health by a pleaſant medicine, doth take it without any great reluctancy: But if a Leg or an Arm muſt be cut off, or a ſtone cut out by a painful dangerous Inciſion, what a ſtriving doth it cauſe between the contrary paſſions? the love of life, and the love of eaſe, the fear of death, and the fear of ſuffering?

Could we but come to Heaven as eaſily as innocent *Adam* might have done if he had conquered, what wings would it add to our deſires? Might we be tranſlated as *Henoch*, or conveyed thither in the Chariot of *Elias*, what

what Saint is there that would not long to see the face and glory of the Lord? Were it but to go to the top of a Mountain, and there see Christ with *Moses* and *Elias*, in a glimpse of Glory, as he did the three Disciples, Who would not make haste, and say, *It is good for us to be here*, Matth. 17. 1, 4? But to travel so chearfully with *Abraham* to the Mount of *Moriah*, to sacrifice an only Son, or with a Martyr to the flames, is a harder task. This is the principal *enmity* of death; it deterreth our desires and thoughts from Heaven: and maketh it a far harder matter to us, to long after God, than otherwise it would be: Yea it causeth us to flie from him, even when we truly love him: And, where Faith and Love do work so strongly as to overcome these fears, yet do they meet with them as an enemy, and must fight before they overcome.

2. And as this Enemy dulleth our Desires, so doth it consequently cool our Love, as to the exercise; and it hindereth our hope, and much abateth the complacency and Joy that we should have in the believing thoughts of Heaven: when we should be rejoycing in hope of the glory of God, (*Rom.* 5. 2.) the face of death appearing to our thoughts, is naturally an enemy to our joy: When we think of the grave, and of dissolution and corruption,

and

and of our long abode in the places of darkneſs, of our contemned duſt, and ſcattered bones, this damps our joyful thoughts of Heaven, if ſupernatural grace do not make us Conquerours.

But if we might paſs from Earth to Heaven, as from one room to another, what haſte ſhould we make in our deſires? How joyfully ſhould we think and ſpeak of Heaven? Then we might live in the Joy of the Holy Ghoſt, and eaſily delight our ſelves in God, and Comfort would be our daily food.

3. Moreover, as our Natural Enemy doth thus occaſion the abatement of Deſire, and Love, and Joy, ſo alſo of our Thankfulneſſe for the Glory that is promiſed us. God would have more praiſe from us, if we had more pleaſing joyful thoughts of our Inheritance. We ſhould magnifie him from day to day, when we remember how we ſhall magnifie him for ever. Our hearts would be turned into thankfulneſſe, and our tongues would be extolling our dear Redeemer, and ſounding forth his praiſe whom we muſt praiſe for ever, if dreadful Death did not draw a veil, to hide the heavenly glory from us.

4. And thus the diſmal face of Death, doth hinder the heavenlineſſe of our Converſation.

Our

Our *Thoughts* will be diverted, when our complacency and desire is abated: Our minds be willinger to grow strange to Heaven, when Death still mingleth terrour in our meditations: Whereas if we could have come to God in the way that was first appointed us, and could be cloathed with glory, without being stript of our present cloathing, by this terrible hand, how familiarly should we then converse above? How readily would our Thoughts run out to Christ? Meditation of that glory would not be then so hard a work: Our hearts would not be so backward to it, as now they are.

5. *Faith* is much hindered, and *Infidelity* much advantaged by Death: Look either to the state of *soul* or *body*, and you will easily perceive the truth of this. The state of a *Soul* incorporated, we know by long experience: what kind of apprehensions, volitions, and affections belong to a soul while it acteth in the Body, we feel or understand: But what manner of *Knowledge*, *Will*, or *Love*; what Joy, what sorrow, belong to souls that are separated from the Bodies, it is not possible for us now distinctly and formally to conceive. And when men find themselves at a loss about the *manner*, they are tempted to doubt of the *thing* it self. The swarms of irreligious Infidels,

dels, that have denied the Immortality and ſeparated exiſtence of the Soul, are too full a proof of this : And good men have been haunted with this horrible temptation. Had there been no death, we had not been liable to this dangerous aſſault. The opinion of the ſleeping of the ſoul, till the Reſurrection, is but a ſtep to flat Infidelity ; and both of them hence receive their life, becauſe a ſoul in fleſh, when it cannot conceive, to its ſatisfaction, of the being, ſtate, or action of a ſeparated ſoul, is the eaſier drawn to queſtion or deny it.

And in regard of the Body, the difficulty and tryal is as great : That a corps reſolved into duſt, and perhaps firſt devoured by ſome other body, and turned into its ſubſtance, ſhould be re-united to its ſoul, and ſo become a glorified body, is a point not eaſie for unſanctified nature to believe. When *Paul* preached of the Reſurrection, to the learned *Athenians*, ſome mocked ; and others turned off that diſcourſe, *Acts* 17. 32. It is no eaſier to believe the Reſurrection of the Body, than the Immortality or ſeparated Exiſtence of the Soul. Moſt of the world, even Heathens and Infidels do confeſs the latter, but few of them comparatively believe the former. And if ſin had not let in Death upon our Nature, this perilous

lous difficulty had been prevented: Then we ſhould not have been puzled with the thoughts of either a corrupted Body, or a ſeparated Soul.

6. And conſequently by all this already mentioned, our *Endeavors* meet with a great impediment. If *Death* weaken *Faith*, Deſire, and Hope, it muſt needs dull our *Endeavors*. The deterred, diſcouraged ſoul moves ſlowly in the way of life: Whereas if *Death* were not in our way, how chearfully ſhould we run towards Heaven? our thoughts of it would be ſtill ſweet, and theſe would be a powerful Spring to action? When the *Will* goes with full Sails, the commanded faculty will the more eaſily follow. We ſhould long ſo earneſtly to be in Heaven, if Death were not in the way, that nothing could eaſily ſtop us in our courſe. How earneſtly we ſhould pray? How ſeriouſly ſhould we meditate and confer of Heaven? and part with any thing to attain it? But that which dulls our Deſires of the End, muſt needs be an *Enemy* to holy Diligence, and dull us in the uſe of means.

7. This *Enemy* alſo doth dangerouſly tempt us to fall in love with preſent things, and to take up the miſerable Portion of the worldling: when it hath weakened faith, and cooled our deſires to the life to come, we ſhall be

tempted

tempted to think that its best take such pleasure as may here be had, and feed on that where a sensual mind hath less discouragement. Whereas, if Death did not stand in the way, and darken Heaven to us, and turn back our desires, how easily should we get above these trifles, and perceive the vanity of all below, and how unworthy they are to be once regarded!

8. Moreover, it is much long of this *last* Enemy, that *God is so dishonoured* by the *Fears* and *droopings* of believers. They are but imperfectly yet freed from this bondage: and accordingly they walk. Whereas if the King of terrours were removed, we should have less of *Fear*, and more of Love, as living more in the sight and sense of Love: And then we should glorifie the God of Love, and appear to the world as men of another world, and shew them the faith and hope of Saints, in the heavenly chearfulness of our lives; and no more dishonour the Lord and our Profession, by our uncomfortable despondencies as we do.

9. Moreover, it is much long of this *last Enemy* that many true Christians cannot perceive their own sincerity, but are overwhelm'd with doubts and troublesome fears, lest they have not the faith and hope of Saints, and lest

the Love of God abide not in them, and leſt their hearts are more on Earth than Heaven. When they find themſelves afraid of dying, and to have dark amazing thoughts about eternity, and to think, with leſs trouble and fear, of earth than of the life to come; this makes them think that they are yet but worldlings, and have not placed their happineſs with God: when perhaps it is but the *fear* of *death* that cauſeth theſe unjuſt concluſions. Chriſtian, I ſhall tell thee more anon, that God may be truly loved and deſired by thee, and Heaven may be much more valued than Earth, and yet the natural fears of death that ſtandeth in thy way may much perplex thee, and make thee think that thou art averſe from God, when indeed thou art but averſe from Death, becauſe yet this Enemy is not overcome.

10. Laſtly, this *Enemy* is not the ſmalleſt cauſe of many of our particular ſins, and of the apoſtacy of many hypocrites. Indeed it is one of the ſtrongeſt of our temptations. Before man ſinned, none could take away his life but God, and God would not have done it for any thing but ſin. So that man had no temptation from the malice of enemies, or the pride of Conquerours, or the fury of the paſſionate, or the power of Tyrants to be afraid of death, and to uſe any unlawful means to

ſcape

ſcape it. An *avoidable* death from the hand of God, he was obliged moderately to fear; that is, to be afraid of ſinning leſt he die (elſe God would not have threatned him, if he would not have had him make uſe of a preventing fear.) But now we have an *unavoidable* death to fear, and alſo an untimely death from the hand of man by Gods permiſſion: And the fear of theſe is a powerful temptation. Otherwiſe *Abraham* would not have diſtructively equivocated as he did to ſave his life, *Gen.* 20. 11. and *Iſaac* after him do the ſame, when he ſojourned in the ſame place, *Gen.* 26. 7. If the fear of *Death* were not a ſtrong temptation, *Peter* would not have thrice denyed Chriſt, and that after ſo late a warning and engagement: nor would all his Diſciples have forſaken him and fled, *Matth.* 26. 56. Nor would Martyrs have a ſpecial reward, nor would Chriſt have been put to call upon his Diſciples, that they *Fear not them that can kill the body*, Luke 12. 4. and to declare to men the neceſſity of *ſelf-denyal* in this point of Life, and that none can be his Diſciple, that loves his Life before him, *Matth.* 16. 39. *Luke* 14. 26. He is a Chriſtian indeed that ſo Loveth God, that he will not ſin to ſave his Life. But what is it that an hypocrite will not do to eſcape Death? He will equivocate and forſwear

himself with the Jesuite and Familist : He will forsake not only his deareſt friend , but Christ also and his Conscience. What a multitude of the most hainous sins are daily committed through the fears of death ? Thousands where the Inquisition ruleth are kept in Popery by it : And thousands are kept in Mahometanism by it : Thousands are drawn by it to betray their Countries ; to deny the truth ; to betray the Church and Cause of Christ ; and finally to betray their souls unto perdition : some of them presume to deny Christ wilfully, because that *Peter* had pardon that denied him through surprize, and through infirmity : But they will not Repent with *Peter*, and die for him after their repentance. He that hath the power of an Hypocrites life, may prescribe him what he shall believe and do ; may write him down the Rule of his Religion, and tell him what changes he shall make, what oaths he shall take, what party he shall side with, and command him so many sins a day, as you make your horse go so many miles. Satan, no doubt, had much experience of the power of this temptation, when he boasted so confidently of it against *Job* (2. 4.) *Skin for skin, and all that a man hath, he will give for his life* : And its true, no doubt, of those that love nothing better than their lives. Satan

thought

thought that the fear of Death would make a man do any thing: And of too many he may boldly make this boaſt, [*Let me but have power of their Lives, and I will make them ſay any thing, and ſwear any thing, and be for any Cauſe or Party, and do any thing againſt God or man.*] When leſſer matters can do ſo much, as common ſad experience ſheweth us; no wonder if the fear of death can do it.

In brief, you may ſee by what is ſaid, that *Death* is become an Enemy to our Souls, by being firſt the *Enemy* of our Natures: The Intereſt of our Bodies works much on our Souls, much more the Intereſt of the whole man. The principle of ſelf-love was planted in Nature in order to ſelf-preſervation, and the government of the world: Nature doth neceſſarily abhor its own deſtruction. And therefore this deſtruction ſtanding in the way, is become an exceeding great hinderance to our affections, which takes them off from the life to come.

1. It is a very great hinderance to the Converſion of thoſe that are yet carnal, impriſoned in their unbelief. It is hard to win their hearts to ſuch a ſtate of H ppineſs, that cannot be obtained but by yielding unto Death.

2. And to the truly godly it is naturally an impediment, & agreat temptation in the points

before expreſſed: And though it prevail not againſt them, it exceedingly hindereth them. And thus I have ſhewed you, that Death is an Enemy, further than, I doubt, the moſt conſider of.

If the unbeliever ſhall here tell me, that Death is not the fruit of ſin, but natural to man, though he had never ſinned, and therefore that I lay all this on God: I anſwer him, that Mortality, as it ſignifieth a *poſſe mori*, a natural capacity of dying, was natural to us in our innocency: or elſe Death could not be threatned as a penalty: And if I grant as much of a natural diſpoſition in the Body to a diſſolution, if not prevented by a Glorifying Change, it will no whit advantage their impious cauſe. But withall, man was then ſo far *Immortal*, as that he had a *poſſe non mori*, a natural capacity of not dying, and the *mo ietur vel non morietur*, the actual event of Life or Death, was laid by the Lord of Life and Death, upon his obedience or diſobedience. And man having ſinned, Juſtice muſt be done, and ſo we came under a *non poſſe non mori*, an impoſſibility of eſcaping death (ordinarily) becauſe of the peremptory ſentence of our Judge: But the day of our deliverance is at hand, when we ſhall attain a *non poſſe mori*, a certain conſummate Immortality, when the laſt

laſt Enemy Death ſhall be deſtroyed : and how that is done, I ſhall next enquire.

SECT. II.

YOU have ſeen the *ugly face* of *Death*; you are next to ſee a little of the *Love* of our great *Redeemer*. You have heard what ſin hath done: you are next to hear what *Grace* hath done, and what it *will* do. You have ſeen the ſtrength of the *Enemy* : you are now to take notice of the *Victory* of the *Redeemer*, and ſee how he conquereth all this ſtrength.

1. The *Beginning* of the Conqueſt is in *this world*: 2. The *Perfection* will not be till the day of *Reſurrection*, when this Laſt Enemy ſhall be deſtroyed.

1. *Meritoriouſly* Death is conquered by Death. The Death of ſinners, by the Mediators Death. Not that he intended in his *Meritorious* work, to ſave us from the ſtroke of death by a prevention; but to deliver us from it after by a Reſurrection. For *ſince by man came death, by man alſo came the Reſurrection from the dead*, 1 Cor. 15. 21. *Foraſmuch as the children were*

partakers of flesh and blood, he also himself likewise took part with them, that he might destroy him through death, that had the power of death, that is, the Devil; and deliver them, who through fear of death were all their life time subject unto bondage, Heb. 2. 14, 15. Satan as Gods Executioner, and as the prosperous tempter, is said to have had the power of death: The fears of this dreadful Executioner, are a continual bondage, which we are liable to through all our lives, till we perceive the deliverance which the Death of the Lord of Life hath purchased us. 1. By Death Christ hath satisfied the Justice that was armed by sin against us. 2. By *Death* he hath shewed us, that Death is a tolerable Evil, and to be yielded to in hope of following life.

2. *Actually* he conquered *Death* by his Resurrection. This was the day of Grace's triumph: This day he shewed to Heaven, to Hell, and to earth, that death was conquerable; yea, that his personal Death was actually overcome. The blessed souls beheld it to their Joy, beholding in the Resurrection of their Head, a virtual Resurrection of their own Bodies. The Devils saw it, and therefore saw that they had no hopes of holding the Bodies of the Saints in the power of the grave. The damned souls were acquainted with it, and therefore

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knew that their sinful bodies must be restored to bear their part in suffering. The Believing Saints on earth perceive it, and therefore see that their bonds are broken, and that to the *righteous there is hope in death*, and that our Head being actually risen, assureth us that we shall also Rise. *For if we believe that Jesus died and Rose again; even so them also which sleep in Jesus, will God bring with him*, 1 Thes. 4. 14. *And as Christ being raised from the dead, dieth no more, death hath no more dominion over him:* So shall we Rise and die no more. This was the beginning of the Churches Triumph. *This is the day that the Lord hath made* (even the day which the Church on Earth must celebrate, with joy and praise, till the day of our Resurrection) *We will be glad and rejoyce therein*, Psal. 118. 24. The Resurrection of our Lord hath 1. Assured us of the consummation of his satisfaction. 2. Of the truth of all his Word, and so of his promises of our Resurrection. 3. That Death is actually conquered, and a Resurrection possible. 4. That believers shall certainly Rise, when their Head and Saviour is Risen, to prepare them an everlasting Kingdome, and to assure them, that thus he will Raise them at the last. A bare promise would not have been so strong a help

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to Faith, as to the actual Rising of Christ, as a pledge of the performance: *But now Christ is risen and become the first fruits of them that sleep*, 1 Cor. 15. 20. *For because he Liveth, we shall live also*, John 14. 19.

3. The next degree of destruction to this *Enemy*, was by the gift of his Justifying and Sanctifying Grace. Four special benefits were then bestowed on us, which are Antidotes against the *Enmity* of Death. 1. One is, the gift of saving Faith, by which we look beyond the grave, as far as to eternity. And this doth most powerfully disable Death to terrifie and discourage us; and raiseth us above our Natural fears, and sheweth us (though but in a glass) the exceeding eternal weight of glory which churlish Death shall help us to. So that when the eye of the unbeliever looketh no further than the grave, believing souls can enter into Heaven, and see their glorified Lord, and thence fetch Love, and Hope, and Joy, notwithstanding the terrours of interposing death. The eye of Faith foreseeth the *salvation ready to be revealed in the last time, and causeth us therein greatly to rejoyce, though now for a season (if need be) we are in heavinesse through manifold temptations.* And so victorious is this Faith against all the storms that do assault us, *that the tryal*

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f it, though with fire, doth but discover that t is much more precious than Gold that pe-ishеth, and it shall be found unto praise and honour, and glory at the appearing of Jesus Christ; whom having never seen in the flesh we ove, and though now we see him not, yet believ-ing we rejoyce with unspeakable glorious joy, 1 Pet. 1. 5, 6, 7, 8, 9. *and shall shortly receive the end of our Faith, the Salvation of our Souls.* Thus Faith, though it destroy not Death it! self, destroyeth the *Malignity* aud *en-mity* of DEATH: while it seeth the things that are beyond it, and the time when death shall be destroyed, and the Life where death shall be no more. Faith is like *David*'s three mighty men, that brake thorow the Host of the *Philistines*, to fetch him the waters of *Bethlehem*, for which he longed, 2 *Sam.* 23. 15, 16. When the thirsty soul saith, *O that one would give me drink of the waters of Salva-tion!* Faith breaks thorow death which stand-eth in the way, and fetcheth these living waters to the soul. We may say of *Death*, as it is said of the World, 1 *John* 5. 4, 5. *Whatsoever is born of God overcometh the world: and this is the vi-ctory that overcometh the world, even our Faith: who is he that overcometh; but he that believeth?* &c. *For greater is he that is in us, than he that is in the world:* 1 John 4. 4. The believing Soul fore-

foreseeing the day when *death shall be swallow'd up in Victory*, may sing beforehand the triumphing song, *O Death, where is thy sting! O grave, where is thy Victory!* 1 Cor. 15. 54, 55. *For this cause we faint not, though our outward man perish, our inward man is renewed day by day: For our light affliction (though it reach to death) which is but for a moment, worketh for us a far more exceeding eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal* (and therefore not worthy to be looked at) *but the things that are not seen are eternal*, and therefore, more prevalent with a believing Soul, than either the enticing pleasures of sin for a season, or the light and short afflictions, or the death that standeth in our way, 2 *Cor.* 5. 16, 17, 18. *Heb.* 11. 24, 25, 26.

2. A second Antidote against the Enmity of Death, that is given us at the time of our Conversion, is, *The Pardon of our sins, and Justification of our persons, by the blood and merits of Jesus Christ.* When once we are *forgiven*, we are out of the reach of the *greatest* terrour, being saved from the *second death*; Though we must feel the *killing* stroke, we are delivered from the *damning* stroke. Yea more than so, it shall *save* us by *destroying* us: It shall let us into

into the glorious presence of our Lord, by taking us from the presence of our mortal friends: It shall help us into *Eternity*, by cutting off our *Time*. For in the hour that we were justified, and made the *Adopted Sons of God*, we were also made the *Heirs* of Heaven, *even Coheirs with Christ, and* shall be *glorified with him*, when we have *suffered with him*, Rom. 8. 17. As Death was promoting the Life of the world, when it was killing the Lord of Life himself: So is it hastning the deliverance of *believers*, when it seems to be undoing them. No wonder if Death be that mans terrour, that must be conveyed by it into Hell, or that imagineth that he shall perish as the beast: But to him that knows, it will be his passage into Rest; and that Angels shall convey his Soul to Christ, what an Antidote is there ready for his Faith to use against the enmity and excess of fears? Hence faith proceedeth in its triumph, 1 *Cor.* 15. 56, 57. *The sting of death is sin, and the strength of sin is the Law: But thanks be to God that giveth us the victory through our Lord Jesus Christ.* Let him inordinately fear Death, that is loth to be with Christ, or that is yet the heir of Death eternal: Let him fear that is yet in the bondage of his sin, and in the power of the Prince of darkness; and is not by Justification delivered from the

curse:

curſe: But joy and holy triumph are more ſeemly for the Juſtified.

3. A third Antidote againſt the Enmity of Death, is the *Holineſs of the ſoul*: By *this* the *Power of ſin* is *mortified*; and therefore the fears of Death cannot actuate and uſe it, as in others they may do: By this the Intereſt of the fleſh is caſt aſide as nothing, and the fleſh it ſelf is crucified with Chriſt: and therefore the deſtruction of the fleſh will ſeem the more tolerable, and the fears of it will be a leſs temptation to the Soul. By this we are already *crucified to the world, and the world to us*: and therefore we can more eaſily leave the world: *We now live* by another Life than we did before; being *dead* in our ſelves, *our life is hid with Chriſt in God*; and being *crucified with Chriſt, we now ſo Live, as that it is not we, but Chriſt Liveth in us: the life which we Live in the fleſh is by the faith of the Son of God that hath loved us*, Gal. 2. 20. The things that made this life too dear to us, are now as it were annihilated to us; and when we ſee they are *Nothing*, they can *do nothing* with us. Sanctification alſo maketh us ſo weary of ſin, as being our hated enemy, that we are the more willing to die, that *it* may die that cauſeth us to die. And eſpecially, the Holy Ghoſt, which we then receive, is in us a Divine

Divine and heavenly Nature, and ſo inclineth us to God and Heaven. This Nature principally conſiſteth in the ſuperlative Love of God. And Love carrieth out the ſoul to the beloved. As the Nature of a priſoner in a dungeon carrieth him to deſire Liberty and Light; ſo the Nature of a holy Soul in fleſh, inclineth it to deſire to be with Chriſt. As Love maketh husband and wife, and deareſt friends to think the time long while they are aſunder; ſo doth the Love of the Soul to God. How fain would the holy loving Soul behold the pleaſed face of God, and be glorified in the beholding of his glory, and live under the fulleſt influences of his Love! This is our conqueſt over the Enmity of Death. As ſtrong as Death is, Love is ſtronger, *Eccleſ.* 8. 6, 7. *Love is ſtrong as Death — the coals thereof are coals of fire, a moſt vehement flame* (which will not by the terrible face of Death be hindered from aſcending up to God.) *Many waters cannot quench Love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for Love* (that is, to bribe it and divert it from its object) *it would utterly be contemned.* If the Love of *David* could carry *Jonathan* to hazard his life, and deny a Kingdom for him, and the Love of *David* to *Abſalom* made him wiſh that he *had died for him*, and the Love of friends

friends, (yea luſtful love) hath carried many to caſt away their lives; no wonder if the Love of God in his Saints prevail againſt the fear of Death. The power of holy Love made *Moſes* ſay, *Elſe let my name be blotted out of the Book of Life.* And it made *Paul* ſay, That *he could wiſh that he were accurſed from Chriſt, for his brethren and kindred according to the fleſh.*] Rom. 9. 3. And doubtleſs he felt the fire burning in his breaſt, when he broke out into that triumphant challenge, *Rom.* 8. 35,36. to the end [*Who ſhall ſeparate us from the love of God? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (As it is written, For thy ſake we are killed all the day long, we are counted as Sheep to the ſlaughter.) Nay in all this we are more then Conquerours through him that loved us: For I am perſwaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.*] You ſee here what it is that conquereth the enmity of death, in our ſanctification; even that powerful love of God that is then given us, which will go to him through the moſt cruel death.

4. A fourth Antidote that is given us by Christ, against the Enmity of Death, is the *Holy Ghost*, as he is the *Comforter* of the Saints. He makes it his work to corroborate and confirm them: As sin hath woven calamities into our lives, and filled us with troubles, and griefs, and fears; so Christ doth send his spirit to undo these works of Satan, and to be a *Comforter* as well as a *Sanctifier* to his members. As the *Sanctifying* Spirit striveth against the *enticing sinful* flesh, so the *Comforting* Spirit striveth against the *troubling* flesh; as also against the *persecuting*, as well as the *tempting* world; and the *vexing* as well as the *tempting* Devil. *And greater is he that is in us, than he that is in the world*; 1 John 4. 4. The Spirit of Christ overcomes the *disquieting* as well as the *tempting* Spirit: But with some difference; because our *comforts* are not in this life so necessary to us as *our Holiness*: Joy, being part of our Reward, is not to be expected certainly or constantly, in any high degree, till we come to the state of our Reward: And therefore, though the Holy Ghost will carry on the work of *Sanctification*, universally, constantly, and certainly in the Elect; yet in many of them his *Comforting* work is more obscure, and interrupted: And yet he is a Conquerour here. For his works must be judged of in reference to their ends:

And our comfort on earth is given us for our encouragement in holy wayes, that we be not ſtopt or diverted by the fear of enemies: and alſo to help on our love to God, and to quicken us in thanks, and praiſe, and draw up our hearts to the life to come, and make us more ſerviceable to others: And ſuch a meaſure of comfort we ſhall have as conduceth to theſe ends, and is ſuitable to our preſent ſtate, and the employment God hath for us in the world, if we do not wilfully grieve our Comforter, and quench our joyes.

So that when Death and the Grave appear before, and our fleſh is terrified with the ſight of theſe *Anakims*, and ſay, [*We are not able to overcome them*] and ſo brings up an evil report upon the promiſed Land, and caſts us ſometime into murmuring, lamentation and weakning-diſcouragements, yet doth the Holy Ghoſt cauſe *Faith* and *Hope* (as *Caleb* and *Joſhua*) to *ſtill* the ſoul, (*Numb.* 13.) and cauſeth us to contemn theſe Gyants, and ſay [*Let us go up and poſſeſs it, for we are well able to overcome it.*] *Ver.* 30. The Comforting Spirit ſheweth us his death, that conquered death, (*Heb.* 2. 14, 15.) even the Croſs on which he triumphed openly, when he ſeemed to be conquered, *Col.* 2. 15. He ſheweth us the glorious Reſurrection of our Head, and his

his promiſe of our own Reſurrection : He ſheweth us our glorified Lord, to whom we may boldly and confidently commend our departing ſouls, *Actꝭ* 7. 59. And he ſheweth us the Angels that are ready to be their Convoy : And he maketh all theſe Conſiderations effectual, and inwardly exciteth our Love and heavenly deſires, and giveth us a triumphing Courage and Conſolation : So that *Death* doth not encounter us alone, and in our own ſtrength, but finds us armed and led on by the Lord of life, who helps us by a ſling and ſtone to conquer this *Goliah*. If a draught of Wine, or ſome ſpiritful reviving liqour can take off fears, and make men bold ; what then may the Spirit of Chriſt do by his powerful encouragements and comforts on the ſoul ? Did we but ſee Chriſt or an Angel ſtanding by our ſick-beds, and ſaying [*Fear not : I will convoy thy ſoul to God : this day ſhalt thou be with me in Paradiſe.*] What an unſpeakable comfort would this be to a dying man ? Why, the Spirit is Chriſt's Agent here on earth : and what the Spirit ſpeaks, Chriſt ſpeaks : And therefore we may take its comforting words, as ſpoken to us by Chriſt himſelf ; who ſpoke the like to the penitent Thief, to ſhew believers the virtue of his Croſs, and what they alſo may expect from him in their extremity.

And our Physician is most wise, and keeps his Cordials for a fainting time: The Spirit useth to sustain and comfort us most, in our greatest necessities. We need not comforts against death, so much in the time of prosperity and health, as when death draws neer. In health we have ordinarily more need of quickening than of comforting: and more need to be awakened from security to a due preparation for death, than to be freed from the terrible forethoughts of it: though inordinate fears of death be hurtful to us, security and deadness hurts us more. And therefore the Spirit worketh according to our necessities: And when Death is neerest, and like to be most dreadful, he usually giveth the livelyest sense of the joyes beyond it, to abate the enmity, and encourage the departing soul. And if the comfort be but small, it is precious, because it is most *pure*, as being then mixed with no carnal joyes; and because it is most *seasonable* in so great a strait. If we have no more but *meer support*, it will be yet a precious mercy. And thus I have done with the third degree of the destruction of Deaths Enmity, by these four Antidotes, which we receive at our Conversion, and the Consequents thereof.

4. The fourth degree of this Enemies destruction is, by *it self*, or rather by Christ at the time, and by the means of death, which contrary

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to its nature, ſhall advantage our felicity. When Death hath done its worſt, it hath half killed it ſelf in killing us: It hath then diſmiſſed our impriſoned ſouls, and ended even our fears of death, and our fears of all the evils of this life. It hath ended our cares, and griefs, and groans. It hath finiſhed our work, and ended all our wearineſs and trouble. And more then this, it ends our ſinning, and ſo deſtroyeth that which cauſed it, and that which the inordinate fears of it ſelf, had cauſed in us. It is the time when ſin ſhall gaſp its laſt, and ſo far our Phyſitian will perfect the cure; and our greateſt enemy ſhall follow us no further. It is the door by which the ſoul muſt paſs to Chriſt in Paradiſe.

If any Papiſt ſhall hence plead that therefore all men muſt be perfect without ſin before death or elſe go to Purgatory to be cleanſed, becauſe as we die, ſo Chriſt will find us: or if they ask, How death can perfect us? I anſwer them: It is Chriſt our Phyſitian that finiſheth the cure, and Death is the time in which he doth it. And if he undertake then do it, it concerns not us to be too inquiſitive, how he doth it. What if the patient underſtand not how bloodletting cureth the infected blood that is left behind? Muſt he therefore plead againſt his Phyſician? and ſay, It will not be done, becauſe he knoweth not how its done?

We feel that here we have our ſinful imperfections: we have for all that a promiſe that we ſhall be with Chriſt, when death hath made its ſeparation; and we are aſſured that no ſin dothenter there. And is not this enough for us to know?

But yet I ſee not why the difficulty of the Objection ſhould trouble us at all. Death doth remove us from this ſinful fleſh, and admits the ſoul into the ſight of God. And in the very inſtant of its remove, it muſt needs be perfected, even by that remove, and by the firſt appearance of his bleſſed face. If you bring a candle into a dark room, the acceſs of the light expelleth the darkneſs, at the ſame inſtant: And you cannot ſay that they conſiſt together one moment of time. So, cold is expelled by the approach of heat. And thus when death hath opened the door, and let us into the immortal light, neither before nor after, but in that inſtant all the darkneſs and ſinful imperfections of our ſouls are diſſipated. Throw an empty Bottle into the Sea, and the emptineſs ceaſeth by the filling of the water; neither before nor after but in that inſtant.

If this ſhould not ſatisfie any, let it ſatisfie them, that the Holy Ghoſt in the inſtant of death can perfect his work.

So that we need not aſſert a perfection on earth,

earth, (which on their grounds, must be the case of all that will escape Hell and Purgatory;) nor yet any Purgatory-torments after death, for the deliverance of the soul from the relicts of sin; seeing at the instant of death, by the spirit, or by the deposition of the flesh, or by the sight of God, or by the sight of our glorified Redeemer, or by all, this work will be easily and infallibly accomplished.

5. The last degree and perfect conquest will be at the Resurrection. And this is the victory that is mentioned in my Text. All that is fore-mentioned doth abate the enmity, and conquer death in some degree: But the enmity, and the enemy it self is conquered at the Resurrection, and not till then. And therefore Death is the last enemy to be destroyed. The Body lyeth under the penal effects of sin, till the the Resurrection. And it is penal to the soul to be in a state of separation from the Body, though it be a state of glory that its in with Christ: For it is deprived of the *fulness* of glory, which it shall attain at the Resurrection, when the whole man shall be perfected and glorified together. Then it is that the Mediators work will be accomplished; *and all things shall be restored*; *All that are in*

the graves shall hear the voice of the Son of God, and shall come forth, John 5. 28. *For this is the Fathers will that sent him, that of all that he hath given him, he should lose nothing, but should raise it up at the last day*, John 6. 39,40. *We have hope towards God, that there shall be a Resurrection of the dead, both of the just and unjust*, Acts 25. 15. *As by man came death, so by man came also the Resurrection from the dead*, 1 Cor. 15. 21. *Then shall there be no more death, nor sorrow, nor crying, nor pain*, Rev. 21:4. *No more diseases, or fears of death, or grave, or of corruption.* No terrible enemy shall stand betwixt us and our Lord, to frighten our hearts from looking towards him. O what a birthday will that be! when Graves shall bring forth so many millions of sons for Glory! How joyfully will the soul and body meet, that were separated so long? Then sin hath done its worst, and can do no more! Then Christ hath done all, and hath no more to do, as our Redeemer, but to justifie us in judgement, and give us possession of the joy that he is preparing. And then he will deliver up the Kingdom to the Father.

If you expect now that I should give you reasons why Death is the last Enemy to be destroyed, though much might be said from the nature of the matter, the Wisdom and will of God

God shall be to me instead of all other Reasons, being the fountain and the summ of all. He knows best the Order that is agreeable to his Works and Ends, to his honour, and to our good: and therefore to his Wisdom we submit, in the patient expectance of the accomplishment of his promises.

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SECT. III.

Use 1. I Now come to shew you the Usefulness of this Doctrine, the for further Information of our understandings, the well ordering of our hearts, and the reforming of our lives. And first, you may hence be easily resolved; *Whether Death be truly penal to the godly?* which some have been pleased to make a Controversie of late: though I am past doubt, but the hearts of those men do apprehend it as a punishment, whose tongues and pens do plead for the contrary. *Dust thou art, and to dust shalt thou return*, was part of the sentence past on *Adam* and all his posterity; which then proved it a punishment, and it was not remitted to *Adam*, that at the same time had the promise of a Redeemer, nor is it remitted to any of us all. Were it not for sin,

sin, God would not inflict it; who hath sworn that he takes *no pleasure in the death of sinners*; And that *he afflicts not willingly, nor grieves the sons of men.* But my text it self decides the controversie: Sin and punishment are the evils that Christ removeth: And if *death* were no punishment (as it is no sin,) how could it be an *Enemy*, and the *last enemy to be destroyed* by the Redeemer? When we feel the *Enmity* before described against our souls, and also know its Enmity to our bodies, we cannot think that God would do all this, were it not for sin: especially when we read that *death passeth upon all, for that all have sinned*, Rom. 5. 11, 12. and that *death is the wages of sin*, Rom. 6. 23. Though Christ do us good by it, that proveth it not to be no punishment: For castigatory punishments are purposely to do good to the chastised. Indeed we may say, *O Death, Where is thy sting?* because that the mortal evil to the Soul is taken out; and because we foresee the Resurrection by faith, when we shall have the victory by Christ. But thence to conclude that Death hath no sting now to a believer, is not only besides, but against the text; *which telling us that the sting of death is sin*, and *that the strength of sin is the Law*, doth inform us, that Death could not kill us, and be Death to us, if sin gave it not a sting to do

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it with: as sin could not oblige us to this punishment, if the threatning of the Law were not its strength. But Christ hath begun the Conquest and will finish it.

SECT. IV.

Use 2. FROM all this Enmity in Death, we may see what it is that sin hath done: and consequently how vile and odious it is, and how we should esteem and use it. Sin hath not only forfeited our Happiness, but laid those impediments in the way of our recovery, which will find us work, and cause our danger and sorrow while we live. And Death is not the least of these impediments. O foolish man, that still will love such a mortal Enemy! If another would rob them but of a groat, or defame them, or deprive them of any accommodation, how easily can they hate them, and how hardly are they reconciled to them? But sin depriveth them of their lives, and separates the soul and body asunder, and forfeiteth their everlasting happiness, and sets death betwixt them and the Glory that is purchased by Christ, and yet they love it, and will not leave it.

Though

Though God have made them, and do ſuſtain them, and provide for them, and all their hope and help is in him, they are not ſo eaſily drawn to love him: And yet they can love the ſin that would undo them. Though Chriſt would deliver them, and bring them to everlaſting bleſſedneſs, and hath aſſumed fleſh, and laid down his life, to teſtifie his Love to them, yet are they not eaſily brought to love him; but the ſin that made them enemies to God, and hath brought them ſo near to everlaſting miſery, this they can love, that deſerves no love. A Miniſter or other friend that would draw them from their ſin to God, and help to ſave them, they quarrel againſt, as if he were their enemy: but their fooliſh companions, that can laugh and jeſt with them at the door of Hell, and clap them on the back, and drive away the care of their ſalvation and harden them againſt the fear of God, theſe are the only acceptable men to them. O Chriſtians leave this folly to the world, and do you judge of ſin by its ſad effects. You feel (if you have any feeling in you) in ſome meaſure, what it hath done againſt your Souls! The weakneſs of your faith and love; the diſtance of your hearts from God; your doubts and troubles tell you that it is not your friend; You muſt ſhortly know what it will do to your bodies. As it keeps them

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in pain, and wearineſs, and weakneſs, ſo it will ere long deliver them up to the jaws of death, which will ſpare them no more then the beaſts that periſh. Had it not been for ſin, we ſhould have had no cauſe to fear a diſſolution; nor have we had any uſe for a coffin or a winding-ſheet, nor been beholden to a grave, to hide our carkaſſes from the ſight and ſmell of the living. But as *Henoch* and *Elias* were tranſlated when they had walked with God, even ſo ſhould we: as *thoſe ſhall that are alive and remain at the coming of Chriſt, ſhall be caught up together in the clouds, to meet the Lord in the air: and ſo ſhall they ever be with the Lord*, 1 Theſ. 4. 17.

Uſe ſin therefore as it will uſe you. Spare it not, for it will not ſpare you. It is your murderer, and the murderer of the world: Uſe it therefore as a Murderer ſhould be uſed. Kill it before it kills you; and then, though it kill your bodies, it ſhall not be able to kill your ſouls; and though it bring you to the grave, as it did your Head, it ſhall not be able to keep you there. If the thoughts of death, and the grave, and rottenneſs be not pleaſant to you, let not the thoughts of ſin be pleaſant. Hearken to every temptation to ſin, as you would hearken to a temptation to ſelf-murder:

And

And as you would do if the Devil brought you a knife, and tempted you to cut your throat with it; so do when he offereth you the bait of sin. You love not Death: Love not the cause of Death. Be ashamed to stand weeping over a buried friend, and never to weep over a sinning or ungodly friend, nor once to give them a compassionate earnest exhortation, to save their Souls. Is it nothing to be *dead in sins and trespasses?* Ephes. 2. 1, 5. Col. 2. 13. Yea, it is a worse Death than this, that is *the wages of sin*, and *the fruit which it brings forth*, Rom. 6. 21, 23. and 7. 5. Surely, God would never thus use mens bodies, and forsake them soul and body for ever, if sin were not a most odious thing. What a poyson is this that kills so many millions, and damneth so many millions, and cannot be cured but by the blood of Christ! that killed our Physician that never tasted it, because he came so near to us! O unbelieving stupid souls, that smart and sin, and groan and sin, and weep and lament our bodily sufferings, and yet sin still! that fear a grave, and fear not sin! that have heard, and seen, and felt so much of the sad effects, and yet sin still! *Psal.* 78. 32. Alas that murderers should be so common, and that we should be no wiser, when we have paid so dear a price for wisdom!

SECT.

SECT. V.

Use 3. FROM the Enmity of Death we may further learn that *Man hath now a need of Grace for such exceeding difficulties which were not before him in his state of innocency.* Though *Adam* was able to have obeyed perfectly, without sin, and had Grace sufficient to have upheld him, and conquered temptations, if he had done his part, which by that Grace he might have done; yet whether that Grace was sufficient to the works that we are called to, is a doubt that many have been much troubled with. It is certain that he was able to have done any thing that was suitable to his present state, if it were commanded him: And it is certain, that much that is now our duty, would have been unsuitable to his state: But whether it belonged to his perfection, to be able and fit for such duties (that were then unsuitable to him) on supposition they had been *suitable* and *duties*, this is the difficulty: which some make use of to prove that such works cannot now be required of us, without suitable help, because we lost no such grace in

Adam.

Adam. But this need not trouble us: For 1, Though *Adam* was put on no ſuch difficulty in particular, as to encounter death; yet the perfect obedience to the whole Law, required a great degree of internal Habitual holineſs: and to determine the caſe, Whether our particular difficulties, or his ſinleſs perfect obedience, required *greater* ſtrength and help, is a matter of more difficulty then uſe. For 2. It is but about the *Degrees* of Holineſs in him and us, and not about the *Kind*, that the difficulty lyeth. For it is the ſame *End* that he was created for and diſpoſed to by Nature, and that we are redeemed for and diſpoſed to ſupernaturally.

But yet it is worthy our obſervation, what a difficulty ſin hath caſt before us in the way of life, which *Adam* was unacquainted with: that ſo we may ſee the nature of our works, and the excellency of the Redeemers grace. *Adam* was but to ſeek the continuance of his life, and a tranſlation to Glory, without the terrors of interpoſing death: He was never called to prepare to die; nor to think of the ſtate of a ſeparated Soul; nor to mind, and love, and ſeek a glory to which there is no (ordinary) paſſage but by *death.* This is the difficulty that ſin hath cauſed, againſt which we have need of the ſpecial aſſiſtance,

of

of the example, and doctrine, and promse, and Spirit of the Redeemer. *Adam* was never put to ſtudy how to get over this dreadful gulf. The threatning of death was to raiſe ſuch a fear in him as was neceſſary to prevent it: But thoſe fears did rather hold him cloſer to the way of life, then ſtand between him and life to his diſcouragement. But we have a death to fear that *muſt* be ſuffered, that *cannot* be avoided. The ſtrange condition of a ſeparated ſoul (ſo unlike to its ſtate while reſident in the body) doth require in us, a *ſpecial Faith* to apprehend it, and a *ſpecial revelation* to diſcover it. To deſire, and love, and long for, and labour after ſuch a time as this, when one part of us muſt lie rotting in the grave, and the ſeparated Soul muſt be with Chriſt alone till the Reſurrection, and to believe and hope for that Reſurrection, and to deny our ſelves, and forſake all the world, and lay down our lives when Chriſt requireth it, by the power of this faith and hope; this is a work that innocent *Adam* never knew: This is the high employment of a Chriſtian. To have our hearts and converſations in Heaven, (*Matth. 6. 21. Phil. 3. 20*) when Death muſt firſt diſſolve us, before we can poſſeſs it, here is the noble work of faith.

SECT. VI.

Use 4. MOreover, this Enmity of Death may *help us to understand the reason of the sufferings and Death of Christ.* That he gave his life a Ransome for us, and a Sacrifice for sin, and so to make satisfaction to the offended Majesty, is a truth that every Christian doth believe. But there was another reason of his death, that all of us do not duly consider of, and improve to the promoting of our Sanctification as we ought. Death is so great an Enemy, as you have heard, and so powerful to deter our hearts from God, and dull our desires to the heavenly felicity, that Christ was fain to go before us, to embolden the hearts of believers to follow him: He suffered Death (with the rest of his afflictions) to shew us that it is a tolerable evil: Had he not gone before and overcome it, it would have detained us its Captives: Had he not merited and purchased us a blessed Resurrection, and opened heaven to all believers, and by Death overcome him that had the power of death (as Gods

Gods executioner) that is, the Devil, we ſhould all our life time have been ſtill ſubjected unto bondage by the fears of Death, *Heb.* 2. 14. But when we ſee that Chriſt hath led the way, as the victorious Captain of our Salvation, and that he is *made perfect by ſufferings* (in his advancement unto glory) and that *for the ſufferings of death* (which *by the grace of God he taſted for every man*) *he is crowned with glory and honour*, Heb. 2. 9, 10. this puts a holy valour into the ſoul, and cauſeth us chearfully to follow him. Had *we* gone *firſt*, and the task of conquering Death been ours, we had been overcome. But he that hath led us on, hath hew'd down the enemy before him, and firſt prepared us the way, and then called us to follow him, and to paſs the way that he hath firſt made ſafe, and alſo ſhewed us by his example that it is now made paſſable. For it was one in *our Nature*, that calleth us his *Brethren*, *that took not the nature of Angels*, *but of the ſeed of* Abraham, that is one with us, as the Sanctifier and the ſanctified are, and to whom as children we are given, Who *hath* paſſed through Death and the Grave before us, and therefre we may the boldlier follow him, *Heb.* 2. 11, 12, 13, 16. *Being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs, and there-*

fore God hath highly exalted him, and given him a name above every name, Phil. 2. 8, 9. Hereby he hath ſhewed us that Death is not ſo dreadful a thing, but that voluntary obedience may and muſt ſubmit unto it. As *Abraham*'s faith and obedience was tryed, in the offering up his Son to death, at Gods command: ſo the children of *Abraham* and the heirs of the promiſe, muſt follow him in offering up themſelves, if God require it, and in ſubmitting to our natural death (for that he doth require of all.) Examples work more then bare precepts: and the Experiments of others, do take more with us than meer directions. It ſatisfieth a ſick man more to read a Book of Medicinal Obſervations, where he meets with many that were in his own caſe, and finds what cured them, then to read the *Praxis* or medicinal Receipts alone. It encourageth the Patient much, when the Phyſitian tells him, [I have cured many of your diſeaſe, by ſuch a Medicine; nay I was cured thus of the ſame my ſelf.] So doth it embolden a believer to lay down his Life, when he hath not only a promiſe of a better life, but ſeeth that the promiſer went that way to Heaven before him. O therefore let us learn and uſe this choiſe remedy, againſt the immoderate fear of Death; Let Faith take a view of him

that

that was dead and is alive, that was buried and is risen, and was humbled and is now exalted? Think with your selves, when you must think of dying, that you are but following your Conquering Lord, and going the way that he hath gone before you, and suffering what he underwent and conquered: And therefore though you walk through the valley of the shaddow of death, resolve that you will fear no evil, *Psal.* 23. 4. And if he call you after him, follow him with a Christian boldness, As *Peter* cast himself into the Sea, and walkt on the waters, when he saw Christ walk there, and had his command; so let us venture on the jaws of death, while we trace his steps, and hear his encouraging commands and promises, *John* 21. 7. *Mat.* 14. 28, 29.

SECT. VII.

Use 5. MOreover from this Doctrine we may be informed, *of the mistakes of many Christians, that think they have no saving grace, because they are afraid of dying, and because these fears deterr their souls from desiring to be with Christ:* And hence they may perceive that there is another cause of these Distempers, even the *ENMITY of*

Death that ſtandeth in the way. You think that if you had any Love to Chriſt, you ſhould more deſire to be with him ; and that if your treaſure were in heaven, your hearts would be more there ; and that if you truly took it for your felicity, you could not be ſo unwilling to be removed to it ; for no man is unwilling to be happy, or to attain his end. But ſtay a little, and better conſider of your Caſe. Is it Chriſt that your heart is thus averſe to, or is it only *Death* that ſtandeth in the way ? You are not, I hope, unwilling to ſee the face of God, nor unwilling to be tranſlated from earth to heaven, but unwilling to *die*. It is not becauſe you love the creature better then the Creator, but becauſe you are afraid of *Death*. You may love God, and long to be perfected in holineſs, and to ſee his Glory, and to have the moſt near Communion with him, and yet at the ſame time you may fear this Enemy that ſtandeth in your way : I mean, not only the *Pain* of death, but principally the diſſolution of our natures, and the ſeparation of the ſoul from the body, and its abode in a ſeparated ſtate, and the bodies abode in duſt and darkneſs. Grace it ſelf is not given us to reconcile us to corruption, and make *death as death* to ſeem deſirable, but to cauſe us patiently to *bear* the *evil*, be-

cauſe

cauſe of the *good* that is beyond it. It is not our *duty* to love *death* as *death*. Had it not been naturally an evil to be dreaded and avoided, God would not have made it the matter of his threatning; nor would it have been a fit means to reſtrain men from tranſgreſſion. To threaten a man with a benefit as ſuch, is a contradiction. Enquire therefore into your hearts, whether there be not a belief of heaven, a love to God, a deſire to enjoy and pleaſe him, even while you draw back and ſeem to be averſe? and whether it be not only a lothneſs to *die*, and not a lothneſs to *be with Chriſt?*

For the fuller diſcovery of this (becauſe I find that our comfort much dependeth on it) I ſhall try you by theſe following Queſtions.

Queſt. 1. *What is it that is ungrateful to you in your meditations of your change? Is it God and Heaven, or is it Death?* If it be only *Death*, it ſeems it is not the want of Love to God, and Heaven, that cauſeth your averſeneſs: If it be *God himſelf* that is ungrateful to your thoughts, it is becauſe you *deſire not* his nearer preſence, or communion with him in the ſtate of glory? or is it only becauſe you *fear* leſt you have no intereſt in his Love, and ſhall not attain the bleſ-

ſedneſs which you deſire? If it be the firſt, I muſt confeſs it proves a graceleſs ſoul, and ſignifieth the want of Love to God. But if it be the latter only, it may ſtand with grace: For Deſire is a true ſignification of Love, though there be doubts and fears leſt we ſhall miſs the attainment of thoſe deſires.

Queſt. 2. *Would you not gladly hear the news of your removal, if you might be changed without Death; and tranſlated to heaven as* Henoch *and* Elias *were, and as Chriſt at his Aſcenſion?* Had you not far rather be thus changed then abide on earth? If ſo, then it ſeems, it is not God and Heaven that you are againſt, but death. Nay if you could reach Heaven by travelling a thouſand miles, would you not gladly take the journey as ſoon as you had got aſſurance of your title to it, and done the work of God on earth? If it were but a *Peter*, *James* and *John*, to go with Chriſt into an exceeding high Mountain, and there to ſee him in glory, (*Mat.* 17. 12.) would you not gladly do it? It ſeems that thou deſireſt to ſee the Lord, and thy love is to him, though thou be afraid of death.

Queſt. 3. Conſider of the Nature of the Heavenly felicity, and try whether thou love it in the ſeveral parts. One part is *our perſo-*

perſonal Perfection; that ourſouls ſhall be free from ignorance, and error, and ſin, and ſorrow, and enlarged for the perfect Love of God; and our bodies at the Reſurrection, made like the glorious body of our Lord, *Phil.* 3. 21. and wouldſt thou not be thus perfected in ſoul and body? Another part is, that *we ſhall live with the ſociety of Angels and glorified Saints*: And wouldſt thou not have ſuch company of ſinners, and enemies, and imperfect Saints on earth? Another part is, *we ſhall ſee our glorified Head, and be with him where he is, that we may behold his glory.* And doth not thy heart deſire this? But the perfection of our Happineſs is, that we ſhall ſee *the face of the glory of God*, which is the light of that world, as truly as the Sun is the light of this: and that we ſhall be filled up with the feeling of his Love and abound with Love to him again, and perfectly delighted in this Communion of Love, and expreſs in the Praiſes of the LORD, and thus make up the New *Jeruſalem*, where GOD will place his glorious preſence, and in which he will for evermore take pleaſure. And is there any thing in this that thy ſoul is againſt, and which doſt not value above this WORLD? If thou

find

find that all the parts are ſweet, and the Deſcription of Heaven is moſt grateful to thee, and that this is the ſtate that thou wouldſt be in, it ſeems then it is not *Heaven* but *Death* that thou art averſe from, and that maketh thee ſo loth to hear the tydings of thy change.

Queſt. 4. Couldſt thou not joyfully ſee the coming of Chriſt, if it were this day (if thou have done thy work, and art aſſured of his love?) The Apoſtle hath told us by the word of the Lord, that *the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the Trump of God: and the dead in Chriſt ſhall riſe firſt: and then they which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord,*] 1 *Theſ.* 4. 15, 16, 17. And this is the doctrine that comforteth believers, *verſe* 18. Would it not rejoyce your hearts, if you were ſure to live, to ſee *the coming of the Lord*, and to ſee his *glorious appearing* and retinue? If you were not to die, but to be caught up thus to meet the Lord, and to be changed immediately into an immortal, incorruptible glorious ſtate, would you be averſe to this? would it not be the greateſt joy that you could deſire? For my own part, I

muſt

must confess to you, that death as death appeareth to me as an enemy, and my nature doth abhor and fear it: But the thoughts of the Coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it; and that the Trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfullest tydings to me in the world. O that I might see his Kingdome come! It is the Character of his Saints to *love his appearing*, 2 Tim. 4. 8, and to *look for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ*, Tit. 2. 13. *The Spirit and the Bride say, Come: Come Lord Jesus, Come quickly*] is the voice of faith, and hope, and love, *Revel.* 22, 17, 20. But I find not that his servants are thus Characterized, by their desires to die. It is therefore the presence of their Lord that they desire: But it is *Death* that they abhor: And therefore (though they can *submit* to death) it is the *coming of Christ* that they *love* and long for; and it is interposing Death that causeth them to draw back. Let not Christians be discouraged by mistakes, and think that they love not God and glory, because they love not this enemy in the way: nor think that they are grace-

nor think that they are graceleſs or unbelieving worldlings, becauſe they are afraid of death as death.

But perhaps you will ſay, that *if grace prevail not againſt the fears of death, then fear is predominant, and we are not ſincere.* To which I anſwer, that you muſt diſtinguiſh between ſuch a prevailing as maintaineth our ſincerity, and ſuch a prevailing as alſo procureth our fortitude and joy. If grace prevail not to *keep us upright* in a holy life, renouncing the world, and crucifying the fleſh, and devoting our ſelves entirely to God, though the fear of death would draw us from it, then it is a ſign that we are not ſincere. But if grace do this much, and yet prevail not againſt all *fears and unwillingneſs to die*, but leave us under uncomfortable hideous thoughts of death, this proves us not to be unſound. For the ſoul may ſavingly love God, that is afraid of death: And he may truly love the *End*, that fears this dark and diſmal way. Yet muſt there be ſo much to prove our uprightneſs, as that in our deliberate choice, we will rather voluntarily paſs through death (either natural or violent) then loſe the happineſs beyond it: Though we love not death, yet we love God and Heaven ſo well, that we will *ſubmit to it*: And though we *fear* it and *abhor* it, yet not ſo much as we

fear

fear and abhor the loss of Heaven. Let not poor Christians therefore wrong themselves, and deny the graces of the Spirit, as if they had more mind of earth then heaven, and of things temporal then of things eternal, because they are afraid to die. All suffering is grievous, and not joyous to our nature. *Paul* himself desired not to be *uncloathed*, but *clothed upon* with our house which is from Heaven, that *mortality might be swallowed up of life*, 2 Cor. 5. 2, 4. it being better to be *absent from the body, and present with the Lord.* Even Christ himself had a *will* that desired that the *Cup might have passed from will*, if it had been agreeable to his *Fathers will*, and the ends of his undertaken Office, *Matth.* 26. 41, 42. Raise therefore no unjust conclusions from these natural fears, nor from the imperfection of our conquest: but praise him that relieveth us, and abateth the enmity of death, and furnisheth us with his Antidotes and will destroy this enemy at last.

SECT.

SECT. VIII.

Use 6. FRom the Enmity of Death we may further learn to ſtudy and magnifie the victorious grace of our Redeemer: which overcometh the enemy, and turneth our hurt into our benefit, and maketh death a door of life. Though death be the enemy that ſeemeth to conquer us, and to deſtroy and utterly undo us, yet being conquered it ſelf by Chriſt, it is uſed by him to our great advantage, and ſanctified to be a very great help to our ſalvation. The ſuffering of Chriſt himſelf was in the hour of his enemies, and the power of darkneſs, *Luke* 22. 53. which ſeemed to have prevailed againſt him; when yet it was but a deſtroying of Death by Death, and the purchaſing of life and ſalvation for the world. So alſo in our Death, though ſin and Satan ſeem to conquer, it is they that are conquered, and not we, who are ſupervictors through him that hath loved us, *Romans* 8. 37. They deſtroy themſelves when they ſeem

to

to have destroyed us. As the Serpent bruised but the heel of Christ, who bruised his head; so doth he bruise but our heel, who in that conflict, and by the means of his own execution through the strength of Christ, do bruise his head, *Gen.* 3. 15. And this is the upshot of all his enmity, against the womans holy seed. Though Death was unsuitable to innocent man, and is still a natural enemy to us all; yet unto sinners it is an evil that is suitable and fit to destroy the greater evil that did cause it, and to prevent the everlasting evil. The fore-knowledee of our certain Death, is a very great help to keep us humble; and disgrace all the seducing pleasures of the flesh, and all the profits and honours of the world, and so to enervate all temptations. It is a singular help to quicken a stupid careless, siuner, and to awaken men to prepare for the life to come, and to excite them to seek first the Kingdom of God, and to give all diligence to make their calling and election sure; and to consider, seeing all these things must be dissolved, what manner of persons they ought to be, in all holy conversation and godliness, looking for, and hastening to the coming of the day of God, 2 *Pet.* 3, 11, 12. When we drop asleep, the remembrance of Death may quickly awake us; when we grow

grow ſlack, it is our ſpur to put us on, to mend our pace. Who is ſo mad, as wilfully to ſin with Death in his eye? or who ſo dead, as with Death in his eye, to refuſe to live a godly life, if he have any ſpiritual light and feeling? Experience telleth us, that when health and folly cauſe us to promiſe our ſelves long life, and think that Death is a great way off, it lamentably cools our zeal, and ſtrengtheneth our temptations, and dulls our ſouls to holy operations: and the approach of Death puts life into all our apprehenſions and affections. It is a wonderful hard thing to maintain our lively apprehenſions, and ſtrong affections, and tenderneſs of conſcience, and ſelf-denyal, and eaſie contempt of earthly things, when we put far from us the day of Death. We ſee what a ſtir men make for the profits and honours of this world, and how faſt they hold their fleſhly pleaſures, while they are in health, and how contemptuouſly they ſpeak of all, and bitterly complain of the vanity and vexation, when they come to dye. And if our lives and the world be brought hereby into ſuch diſorders, when men live ſo *ſhort* a time on Earth, what monſters of ambition, and covetouſneſſe, and luxury would men be, if they lived as long as before the FLOOD, even to Eight Hundred,

or

or nine hundred years of age? Doubtleſs long life was ſo great a temptation then to man, (in his corrupted ſtate) that it is no wonder if his wickedneſs was great upon the earth; and if it prepared for that great deſtruction of the univerſal deluge. Should men live now but to the age of three hundred, or four hundred years: I fear it would ſo tempt them to over-value the world, and ſo embolden them to delay repentance, that one would be as a Wolf to another, and the weak, but be a prey to the ſtrong, and wickedneſs would overwhelm the world, deſpiſing the reins, and bearing down Religious and Civil oppoſition. But when we ſtand over the grave, and ſee our friends laid in the duſt; how mortified do we ſeem? how do we even ſhake the head at the folly of ambitious and covetous worldlings, and are aſhamed to think of fleſhly luſts! So far are men from owning their vanities, when that ſilent teacher ſtandeth by. It is Death that helps to humble the proud, and abate the arrogancy and obſtinacy of the wicked, and make them regard the meſſengers of Chriſt, that before deſpiſed them and their meſſage. It is Death that allayeth the ebullition of deſtracting thoughts and paſſions, and helpeth to bring men to themſelves, and fixeth giddy diſcompoſed minds, and helps to ſettle the light and

the unſettled; and to reſtrain the worſt. As we are beholden to the Gallows for our purſes and our lives; ſo are we to the grave and hell, for much of the order that is in the world, and our peace and freedom procured thereby. But it is a greater good that it procureth to believers.

If you ask, How is all this to be aſcribed to Chriſt? I anſwer, many wayes: 1. It is he that hath now the Keys or power of Death and Hell, even he that liveth and was dead, and that liveth for evermore, *Rev.* 1. 18. and therefore is to be feared by the world. 2. It is he that hath by his Blood and Covenant brought us the Hope of Everlaſting life; which is it that gives the efficacy to Death. Without this, men would be but *deſperate*, and think that it is better have a little pleaſure, than none at all; and ſo would give up themſelves to ſin, and deſperately gratifie their fleſh by all the wickedneſs they could deviſe. 3. And it Is Chriſt that teacheth men the right *uſe* of Death, by his holy Doctrine; having brought life and immortality to light by his Goſpel. 4. And it is Chriſt that ſendeth forth the holy Spirit, which only doth ſo illuminate the mind, and quicken and diſpoſe the heart, that Death may be ſavingly improved. The poyſon is our own, but it is his skill and love that hath made a Soveraign Antidote of it.

And

And let our bodies dye, ſo our ſin may dye. If the foreſight of Death deſtroy our ſin, and further our ſanctification, and the hour of Death doth end our fears, and enter us into the ſtate of glory, though we will love Death as Death never the better for this, much leſs the ſin that cauſed it; yet muſt we admire the love of our Redeemer.

And it is not only the *Peril* but alſo the *Terrous* of Death that we are in part delivered from. Though Chriſt himſelf was in a bloody ſweat, in his Agony before his death, and cryed out on the Croſs, My God, why haſt thou forſaken me; becauſe he bore the ſins of the world: yet Death is welcome to many of his followers, that drink of his cup, and are baptized with his Baptiſm: For they taſte not of theſe dreggs which he drunk up, and they are ſtrengthned by his ſupporting grace. He that doth comfort them againſt ſin and Hell, doth alſo comfort them againſt Death. So great is the glory that he hath promiſed them, and ſo great is his comforting, confirming grace, that dreadful Death is not great enough to prevail againſt them. As it was too weak to conquer Chriſt; ſo is it too weak to conquer his Spirit in his peoples ſouls. Without Chriſt we could not live, and we durſt not die: but through him we can do and ſuffer all things,

and can boldly pass through this dark and shady vail of death; yea, we can *desire to depart and to be with Christ as best for us: for to Live is Christ, and to die is gain*, Phil. 1. 21, 23. *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. And therefore sometimes we can earnestly groan, desiring to be cloathed upon with our house which is from heaven. And we are alwayes confident, knowing that whilest we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body and present with the Lord: and therefore labour, that whether present, or absent, we may be accepted of him: For we walk by faith, and not by sight: and it is God that hath wrought us for the self same thing, who also hath given us the earnest of the Spirit*, 2 Cor. 5. 1, to 10. Though we long not to *dye*, yet we long to *see the face of God*. And though we lay down our bodies with *natural unwillingness*, yet we lay down our sin and sorrows with gladness and spiritual delight. And though our hearts are ready to faint, as *Peter's*, when he walked to Christ upon the waters, yet Christ puts forth his hand of love, and soon recovereth us from our fear and danger.

Melancholy and Impatience may make men

weary

weary of their lives, and ruſh upon Death with a falſe conceit that it will end their ſorrows: But this is not to conquer Death, but to be conquered by a leſſer evil: and it is not an effect of fortitude, but of an imbecillity and impotency of mind. And if a *Brutus*, a *Cato*, or a *Seneca*, be his own Executioner, they do but chuſe a leſſer evil, (in their conceits) even a Death which they accounted honourable, before a more ignominious Death, or a Life of ſhame, and ſcorn, and miſery. But the true believer is raiſed above the fears of Death, by the love of God, and the hopes of Glory; and Death (though ungrateful in it ſelf) is welcome to him, as the way to his felicity.

Let Tyrants and Souldiers take it for their glory, that they can *take away* mens lives, (that is they have the power of a Serpent, or of Ratsbane) as if it were their honour to be their Countries peſtilence; and a *Ruler* and a *Doſe of Poyſon*, were things of equal ſtrength and uſe: But it is the Glory of Chriſt to enable his Diſciples to *conquer Death*, and bear the fury of the moſt cruel perſecutors. The Martyrs have been more joyful in their ſufferings, than the Judges that condemned them in their Pomp and Glory. When we *are preſſed above ſtrength, and deſpair of life, and have the ſentence of Death in our ſelves*; we are then taught *to truſt in the*

Living God that raiſeth the dead, 2 Cor. 1. 8, 9, 10. the ſaints by faith have been *tortured, not accepting deliverance, that they might obtain a better reſurrection: they have had tryal of cruel mockings and ſcourgings; yea moreover of bonds and impriſonment; they were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword*, Heb. 11. 35, 36, 37. *Thanks be to God which giveth us the victory through our Lord Jeſus Chriſt*, 1 Cor. 15. 57. *They overcome by the blood of the Lamb — and love not their lives unto the death*, Rev. 12. 11. They *fear not them that kill the body, and after that have no more that they can do*, Luke 12 4. They truſt upon his promiſe that hath ſaid, [*I will ranſome them from the power of the grave; I will redeem them from Death. O Death, I will be thy plagues! O grave, I will be thy deſtruction*, Hoſ. 13. 14. *Precious in the ſight of the Lord is the Death of his Saints*, Pſal. 116. 15. *Bleſſed are the dead which dye in the Lord, from henceforth; yea ſaith the Spirit, that they may reſt from their labours, and their works do follow them*, Rev. 14. 13.

SECT.

SECT. IX.

Use 7. MOreover from the *Enmity of Death, we may be directed which way to bend our cares:* and seeing where our difficulty most lyeth, we may see *which way our most diligent preparations must be turned. Death* cannot be prevented, but the *malignant influence* of it on our *souls* may be much *abated.* If you let it work without an *Antidote*, it will make you live like unbelieving worldlings: It will deterr your hearts from Heaven, and dull your love to God himself, and make your meditations of him, and of your Everlasting Rest, to be seldom, and ungrateful to you; And it will make you say, *Its good to be here*; and have sweeter thoughts of this present life, than of your inheritance: It will rob you of much of your heavenly delights, and fill you with slavish fears of Death, and subject you unto bondage all your lives, and make you dye with agony and horrour, so that your lives and deaths will be dishonourable to your holy faith, and to your Lord.

If it were meerly our own ſuffering by fears and horrours, or meerly our loſs of ſpiritual delights, the matter were (great, but) not ſo great: But it is more than this. For when our joyes are overwhelmed with the fears of Death, and turned into ſorrows; our love to God will be abated, and we ſhall deny him the thanks and cheerful praiſes, which ſhould be much of the employment of our lives: and we ſhall be much diſcompoſed and unfitted for his ſervice, and ſhall much diſhonour him in the world: and ſhall ſtrengthen our temptations to the overvaluing of earthly things. Think it not therefore a ſmall, or an indifferent matter, to fortifie your ſouls againſt theſe malignant fears of death. Make this your daily care and work; your *peace*, your *ſafety*, your *innocency*, and *uſefulneſs*, and the *honour of God*, do much lie on it. And it is a work of ſuch exceeding difficulty, that it requireth the beſt of your skill and diligence; and when all is done, it muſt be the illuminating quickning beams of grace, and the ſhining face of the Eternal Love, that muſt do the work; though yet your diligence is neceſſary, to attend the ſpirit, and uſe the means in ſubſervience to grace, and in expectation of theſe cœleſtiall rayes.

And above all, take heed leſt you ſhould think, that carnall mirth, or meer ſecurity, and

and casting away the thoughts of Death will serve to overcome these fears; or that it is enough that you resolve against them. For it is your *safety* that must be lookt to, as well as your present ease and peace: and *fear* must be so overcome, as that a greater misery may not follow: Presumption and security will be of very short continuance. To dye without *fear*, and pass into into endless *desperation*, which fear should have wakened you to prevent, is no desirable kind of dying. And besides resolving against the terrours of Death, will not prevent them. When Death draws near, it will amaze you; in despight of all your resolutions, if you are not furnished with a better Antidote. The more jocund you have been in carnal mirth, and the more you have presumptuously slighted Death, it is likely your horrour will be the greater when it comes. And therefore see that you make a wise and safe preparation; and that you *groundedly* and *methodically cure* these fears, and not securely cast them away. Though I have given you, to this end, some Directions in other writings (in the *Saints Rest*, and in the Treatise of *Self-denyal*, and that of *Crucifying the world*,) yet I shall add here these following helps, which faithfully observed and practised, will much promote your victory over

over Death, which conquereth all the ſtrength of fleſh, and glory of this world.

DIRECTION I.

IF you would overcome the danger and the fears of Death, *Make ſure of your Converſion, that it is ſound*; and ſee that you be abſolutely devoted unto God, without Reſerves. Should you be deceived in your foundations, your life, and hopes, and joyes, would all be deluſory things. Till ſin be mortified, and your ſouls reconciled to God in Chriſt, you are ſtill in danger of worſe than Death; and it is but the ſenſeleſneſs of your dead condition, that keepeth you from the terrours of damnation. But if you are ſure that you are quickened by renewing grace, and poſſeſſed by the ſanctifying ſpirit, and made partakers of the Divine nature, you have then the Earneſt of your inheritance, *Epheſ.* 1. 14. 2 *Cor.* 1. 22. & 5. 5. and the fire is kindled in your breaſt, that in deſpight of Death, will mount you up to God.

DIRECTION II.

TO Conquer the Enmity of Death, you muſt *live by faith in Jeſus Chriſt*: as men that are emptied of themſelves, and ranſomed from his hands that had the power of Death; and as men that are redeemed from the curſe, and are now made heirs of the grace of life, being made his members, who is the Lord of Life, even the ſecond *Adam*, who is a quickning ſpirit. The ſerious believing ſtudy of his *deſign* and *office*, (to deſtroy ſin and death, and to bring many Sons to glory) and alſo of his voluntary ſuffering, and his obedience to the death of the Croſs, may raiſe us above the fears of Death. When we live by faith as branches of this bleſſed Vine, and are righteous with his righteouſneſs, juſtified by his blood and merits, and ſanctified by his Word and Spirit, and find that we are united to him, we may then be ſure that Death cannnot conquer us, and nothing can take us out of his hands: For our life being hid with Chriſt in God, we know that we ſhall live, becauſe he liveth, *Col.*3.3. *Joh.*14.19. and that when Chriſt who

who is our life appeareth, we ſhall alſo appear with him in glory, *Col.* 3. 4. And that *he will change our vile bodies, and make them like to his glorious body, by his mighty power, by which he is able to ſubdue all things to himſelf*, Phil. 3. 20, 21. In our own ſtrength we dare not ſtand the charge of Death, and with it the charge of the Law, and of our Conſciences: How dreadfully ſhould we then be foiled and nonpluſt, if we muſt be found in no other righteouſneſs, but what we have received from the firſt *Adam*, and have *wrought* by the ſtrength received from him! But being gathered under the wings of Chriſt, as the chickens under the wings of the Hen, (*Mat.* 23. 37.) and being *found then in him, having the righteouſneſs which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, we may boldly anſwer to all that can be charged on us to our terrour. If we *know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, and are made conformable to his death*, (Phil. 3. 9, 10.) if we are *dead with him to the world, and riſen with him* to a holy life; if we have believingly traced him in his ſufferings and conqueſt, and perceive by faith how we participate in his victories, we ſhall then be able to grapple with the hands of Death; and though we know the grave muſt be for a while

while the prison of our flesh, we can by faith foresee the opening of our prison-doors, and the loosing of our bonds, and the day of our last and full Redemption. It strengtheneth us exceedingly to *look unto Jesus, the auther and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.*] *When we consider what he endured against himself, we shall not be weary nor faint in our minds*, Heb. 12. 2, 3.

DIRECTION III.

Live also by faith on the Heavenly Glory. As *one* eye of faith must be on an *humbled crucified Christ*, so must the *other* be on *Heaven*, on a *glorified* Christ, and on the glory and everlasting Love of God; which we shall there enjoy. This is it that conquereth the fears of Death, when we belive that we shall pass thorow it into everlasting life If a man for health will take the most ungrateful potion, (the bitterness being short, and the benefit long:) and if he will suffer the Surgeon to let out his blood, and in case of necessity to cut of a member;

ber ; how light ſhould we make of Death, that have the aſſured hopes of glory to encourage us! What door ſo ſtreight that we would not paſs thorow if we could, to our deareſt friend! What way ſo foul, that we would not travel to our beloved home! And ſhall Death ſeem intolerable to us, that letteth in our ſouls to Chriſt! Well might *Paul* ſay [*To dye is gain,*] *Phil.* 1. 21. when we *gain* deliverance from all thoſe ſins that did here beſet us, & all thoſe ſorows that ſin had bred: We *gain* the accompliſhment of our deſires & the *end of our faith, the ſalvation of our ſouls*: We *gain the Crown that fadeth not away*; a place before the Throne of Chriſt, in the *Temple of God*, in the *City of God the* New Jeruſalem ; *to eat of the hidden Manna*; and of the *Tree of Life which is in the midſt of the Paradiſe of God*, Rev. 2. & 3. We *gain* the place *prepared for us by Chriſt*, in his Fathers houſe, *Joqn* 14. 1, 2. For we *ſhall be with him where he is, that we may behold his glory*, Joh. 17. 24. We ſhall gain the ſight of the glory of God, and the feeling of his moſt precious love, and the *fulneſs of joy that is in his preſence, and the everlaſting pleaſures at his right hond*, Pſal. 16. 11. And ſhall we think much to dye for ſuch a *gain* ? we will put off our cloaths, and welcome ſleep, which is the Image of death, that our bodies may have reſt, and refuſe not thus to dye every night, that we may

riſe

riſe more refreſhed for our employments in the morning. And ſhall we ſtick at the uncloathing of our ſouls, in order to their everlaſting Reſt? Set but the eye of Faith to the Proſpective of the Promiſe, and take a ſerious frequent view of the promiſed Land: and this, if any thing, will make Death more welcome than Phyſick to the ſick, than uncloathing to a beggar, that puts on new or better cloaths. Shall a poor man chearfully ply his labour all day in hope of a little wages at night; and ſhall not a believer chearfully yield to *Death*, in hope of everlaſting glory? ſo far as Heaven is ſoundly believed, and our converſations, and hearts are there, the fears of Death will be aſſwaged; and nothing elſe will well aſſwage them.

DIRECT.

DIRECTION. IV.

MOreover, if you will conquer the enmity of Death, *do all that you can to encreaſe and exerciſe the love of God in you.* For love will ſo encline you to the bleſſed object of it, that Death will not be able to keep down the flame. Were God ſet as a ſeal upon our hearts, we ſhould find that *Love is as ſtrong as Death, and the coa s thereof are coals of fire, and the flame is vehement: many waters cannot quench it, nor can the floods drown it,* Cant. 8. 6, 7. If carnal Love have made the amorous to chuſe Death that they might paſſionately expreſs it, eſpecially when they have heard if the death of their beloved; and if natural fortitude and love to their Country, have made many valiant men, though Heathens, to contemn Death, and readily lay down lives, and if the love of fame and vain glory in a ſurviving name, have cauſed many to dye through pride: how much more will the powerful love of God; put on the ſoul to leave this fleſh, and paſs through Death, that we may ſee his face, and fully enjoy the object of our love? So much as you love

ove God, so much will you be above the terrours of the grave, and past through Death for the enjoyment of your beloved. *Perfect Love casteth out fear; and he that feareth is not made perfect in love:* in Death and Judgement, we shall have boldness, if our love be perfect, 1 *John* 4. 17, 18. This maketh the Martyrs chearfully lay down their lives for Christ; and love is glad of so precious an opportunity for its exercise and manifestation. *Love* is a restless working thing, that will give you no rest, till your desires are attained, and you be with God. Nothing is so valiant as Love! It rejoyceth when it meeteth with difficulties, which it may encounter for the sake of our beloved! It contemneth dangers: It glorieth in sufferings: Though it be humble, and layeth by all thoughts of merit, yet it rejoyceth in sufferings; for Christ, and glorieth in the Cross, and in the participation of his sufferings, and in the honourable wounds and scars which we receive for him that died for us.

DIRECTION V.

TO overcome the terrours and enmity of Death, it is neceſſary *that we keep the Conſcience clear from the guilt of wilful ſin, and of impenitency.* If it may be, ſee that you *wound* it not; if you have wounded it, preſently ſeek a cure: and live not in a wounded ſtate. The face of Death will waken conſcience, and cauſe it to ſpeak much lowder than it did in health and in proſperity: And then ſin will ſeem another thing, and wrath more terrible than it did in your ſecurity. Conſcience will do much to make your burden *light* or *heavy.* If Conſcience groundedly ſpeak peace, and all be ſound and well at home, Death will be leſs terrible, the heart being fortified againſt its enmity. But to have a pained body, and a pained ſoul; a dying body, and a ſcorched Conſcience that is afraid of everlaſting Death; this is a terrible caſe indeed. Speedily therefore get rid of ſin, and get your Conſciences throughly cleanſed, by ſound repentance and the blood of Chriſt. For ſo much ſin as you bring to your death-bed, ſo much bitterneſs will there be in Death.

Death. Away then with that sin that Conscience tells you of, and touch the forbidden fruit no more, and kindle not the sparks of Hell in your souls, to make the sting of Death more venemous. As it will quiet a believing soul through Christ, when he can say with *Hezekiah*, Isa. 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*] and it will be *our rejoycing if we have the testimony of our Consciences, that in simplicity and godly sincerity we have had our conversation in the world*, 2 Cor. 1. 12. So will it be most *terrible* to dye in the fears of unpardoned sin, and to have Conscience scourging us with the remembrance of our folly, when God is afflicting us, and we have need of a well-composed mind, to bear the troubles of our flesh. A little from without is grievous, when any thing is amiss within: Get home therefore to Christ without delay: and cease not till you have peace in him, that Death may find your Consciences whole.

DIRECTION VI.

Redeeming time, is another means to prevent the hurtful fears of Death. When we foreknow that it will ſhortly *end* our *time*, let us make the beſt of *time* while we have it. And then when we find that our work is *done*, and that we did not loyter nor loſe the time that God vouchſafed us, the end of it will be leſs grievous to us. A man that ſtudieth his duty, and ſpareth for no coſt or pains, and is as loath to loſe an hours, time as a covetous man is to loſe an hundred pound, will look back on his life, and look before him to his Death, with greater peace, and leſs perplexity, than another man. But the thoughts of Death muſt needs be terrible, to a man that hath trifled away his life, and been an unthrift of his time. To think when you muſt dye, that now you are at your laſt day or hour; and withall, to think how many hours you vainly loſt, and that you knew not the worth of time, till it was gone, will make Death more bitter than now you can imagine. What elſe is Deaah but the

the ending of our Time? and what can be more neceſſary to a comfortable end, then faithfully to uſe it while we have it?

DIRECTION VII.

ANother help againſt the *Enmity* of *Death* is the *Crucifying of the fleſh, with its affections and luſts; and the conqueſt of the world by the life of faith*, and crucifying it by the Croſs of Chriſt; and dying daily by the patient ſuffering of the Croſs our ſelves. When we are looſe from all things under the Sun, and there is nothing that entangleth our affections on earth, a great part of the difficulty is then removed. But Death will tear the heart that is glued to any thing in this world. Poſſeſs therefore as if you poſſeſſed not, and rejoyce as if you rejoyced not, and uſe the world as not abuſing it: for the faſhion of this world doth paſs away, 1 *Cor.* 7. 29, 30, 31. It is much for the ſake of our fleſh that muſt periſh, that Death doth ſeem ſo bitter to us: If therefore we can throughly ſubdue the fleſh, and live above its pleaſure and deſires, we ſhall the

more easily bear its dissolution. Shut up your senses then a little more, and let your hearts grow stranger to this world; and if you have known any persons, relations, accomodations after the flesh, from henceforth know them so no more. How terrible is Death to an earthly-minded man, that had neglected his soul for a treasure here, which must then be dissipated in a moment? How easie is Death to a heavenly-mind, that is throughly weaned from this world, and taketh it but for his pilgrimage or passage unto life, and it hath made it the business of his dayes, to lay up for himself a treasure in Heaven: He that hath unfeignedly made Heaven his end in the course of his life, will most readily pass to it on the hardest terms: For every man is willing to attain his end.

DIRECT.

DIRECTION VI.

IT will much help us against the enmity of Death, *to be duly conformed to the Image of God, in the hatred of sin, and love of holiness; and in special in the point of Justice.* When we hate sin throughly, and find it so incorporated into our flesh, that they must live and dye together, it will make Death the more easie to us, because it will be the dath of sin; even of that sin which we most hate, and that God hateth, and that hath cost us so dear as it hath done. When we are in love with holiness, and know that we shall never be perfect in it, till after Death; it will make Death the more welcome, as the passage to our desired life. When the Justice, even the castigatory and vindictive Justice of God, is more amiable in our eyes, and we are not blinded by self-love, to judge of God and of his wayes, according to the interest of our flesh; we shall then consent to his dissolving stroke, and that see the bitterness of Death proceedeth from that which is good in God, though from that which is evil in our selves. Doubtless, as Justice

is one of the bleſſed Attributes of God, ſo ſhould it be amiable to man, there being nothing in God but what is lovely. It is the prevalency of *ſelf-love*, that makes men ſo inſenſible of the excellency of Divine Juſtice, while they ſpeak ſo reſpectfully of his mercy. So far as men are carnal and ſelfiſh they cannot love that by which they ſmart, or of which they are in danger. But the ſoul that is got above it ſelf, and is united unto God in Chriſt, and hath that Image of God, which containeth the impreſs and effect of all his Attributes, hath ſuch an habit of *impartial juſtice* in himſelf, and ſuch a hatred of ſin, and ſuch a deſire that the honour of God ſhould be vindicated and maintained, and ſuch an *approbation* of the *Juſtice* of God, that he can the more eaſily conſent or ſubmit to the diſſolving ſtroke of Death: He hateth his own ſin, and loatheth himſelf for all his abominations, and is poſſeſſed with that *Juſtice* that provoketh him to *ſelf-revenge* in an ordinate ſort, and therefore doth love and honour that *Juſtice* that inflicteth on him the penalty of Death; (Eſpecially ſince Mercy hath made it a uſeful Caſtigation.) As ſome penitent malefactors have been ſo ſenſible of their crimes, that they have not deprecated Death, but conſented to it as a needful work

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of *Justice*, (as its written of the penitent Murderer lately hanged at *London.*) So, Holiness doth contain such a hatred of our own sins, and such impartial Justice on Gods behalf; that it will cause us to subscribe to the righteousness of his sentence, and the more quietly to yield to the stroke of Death.

DIRECTION. IX.

IT will somewhat abate the fears of Death, to consider the *Restlesness and troubles of this life, and the manifold evils that end at Death.* And because this Consideration is little available with men in prosperity, it pleaseth God to exercise us with adversity, that when we find there no is hope of *Rest* on earth, we may look after it where it is, and venture on Death by the impulse of necessity. Here we are continually burdened with *our selves*, anonyed by our corruptions, and pained by the diseases of our souls; or *endangered* most; when *pained* least. And would we be thus still? We live in the continual smart of the fruit of our own folly, and

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the hurts that we catch by our careleſs or inconſiderate walking, like children that often fall and cry; and would we ſtill live ſuch a life as this? The weakneſs of our faith, the darkneſs of our minds, the diſtance and ſtrangeneſs of our ſouls to God, are a continual languiſhing and trouble to our hearts. How grievous is it to us that we can love him no more, nor be more aſſured of his love to us? that we find continually ſo much of the creature, and ſo little of God upon our hearts? that carnal affections are ſo eaſily kindled in us, and the Love of God will ſcarce be kept in any life, by the richeſt mercies, the moſt powerful means, and by our greateſt diligence? Oh what a death is it to our hearts, that ſo many odious temptations ſhould have ſuch free acceſs, ſuch ready entertainment, ſuch ſmall reſiſtance, and ſo great ſucceſs? that ſuch horrid thoughts of unbelief ſhould look into our minds, and ſtay ſo long, and be ſo familiar with us, that the bleſſed myſteries of the Goſpel, and the ſtate of ſeparated ſouls, and the happineſs of the life to come, are known ſo ſlightly, and believed ſo weakly and imperfectly, and meet with ſo many carnal queſtionings and doubts? that when we ſhould be ſolacing our ſouls in the fore-thoughts of Heaven, we look toward it with ſuch

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ſtrangeneſs and amazement, as if we ſtaggered at the promiſe of God through unbeliet; and there is ſo much *Atheiſm* in our *Affections*, God being almoſt as no God to them ſometime, and Heaven almoſt as no Heaven to them, that it ſhews there is too much in our *Underſtandings*. O what a Death is it to our minds, that when we ſhould live in the Love of Infinite goodneſs, we find ſuch a remnant of carnal enmity, and God hath ſuch reſiſtance, and ſo narrow, ſo ſhort, ſo cold, ſo unkind entertainment in thoſe hearts that were made to love him, and that ſhould know and own no love but his? What a bondage is it, that our ſouls are ſo entangled with the creatures? and ſo detained from the love of God? and that we draggle on this earth, and can reach no higher, and the delightful Communion with God, and a Converſation in Heaven, are things that we have ſo ſmall experience of? Alas, that we that are made for God, and ſhould live to him, and be ſtill upon his work, and know no other; ſhould be ſo byaſſed by the *fleſh*, and captivated by *ſelf-love*, and loſt at home, that our affections and intentions do hardly get above *our ſelves*, but there we are too prone to terminate them all; and loſe our God, even in a ſeeming Religiouſneſs, while we will be gods to *our ſelves*! How grievous is

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it that ſuch wonders and glorious appearances of God, as are contained in the incarnation, life and death of Chriſt; and in all the parts of the work of our Redemption, ſhould no more affect us than they do, nor take up our ſouls in more thankful admiration, nor raviſh us into higher joyes! Alas, that Heaven commands our ſouls no more from Earth! that ſuch an infinite glory is ſo near us, and we enjoy ſo little of it, and have no more ſavour of it upon our ſouls! That in the hands of God, and before his face, we do no more regard him! That the great and wonderful matters of our Faith, do ſo little affect us, that we are tempted thereby to queſtion the ſincerity of our Faith, if not the reality of the things believed: and that ſo little of theſe great and wondrous things appeareth in our lives, that we tempt the world to think our Faith is but a fancy. Is not all this grievous to an honeſt heart? and ſhould we not be ſo far weary of ſuch a life as this, as to be willing to depart and be with Chriſt.

If it would ſo much rejoyce a gracious ſoul, to have a ſtonger Faith, a more lively hope, a more tender Conſcience, a more humble ſelf-abhorring heart, to be more fervent in prayer, more reſolute againſt temptations,

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and more ſucceſsfully to fight againſt them; with what deſire and joy then ſhould we look towards Heaven, where we ſhall be above our ſtrongeſt Faith and Hope, and have no more need of the healing graces, or the healing Ordinances, nor be put upon ſelf-afflicting work, nor troubled with the temptations, nor terrified by the face of any enemy:

Now, if we will vigorouſly appear for God, againſt a ſinful generation, how many will appear againſt us? howbitterly will they reproach us? how falſly will they ſlander us, and ſay all manner of evil againſt us? and it is well if we ſcape the violence of their hands! and what ſhould be our joy in all theſe ſufferings, but that *Great is our reward in Heaven!* Matth. 11, 12.

Alas! how are we continually here annoyed, by the preſence, and the motions and the ſucceſs of ſin in our ſelves and others! It dwelleth in us night and day; we cannot get it to ſtay behind, no, not when we addreſs our ſelves to God; not in our publick worſhip, or our ſecret prayers: not for the ſpace of one Lords Day, or one Sermon, or one Sacrament; in ordinary or extraordinary duty. O what a bleſſed day and duty would it be,

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in which we could leave our ſin behind us ; and converſe with God in ſpotleſs innocency, and worſhip and adore him without that darkneſs, and ſtrangeneſs, and unbelief, and dulneſs, and doubtings, and diſtractions, that are now our daily miſeries? Can we have grace and not be weary of theſe corruptions? Can we have life, and not be pained with theſe diſeaſes? And can we live in daily pain and wearineſs, and not be willing of releaſe? Is there a gracious ſoul, that groaneth not under the burden of theſe miſeries ? yea, in every prayer, what do we elſe but confeſs them, and lament them, and groan for help, and for deliverance? And yet ſhall we fear our day of freedom, and be loth that Death ſhould bring us news, that our prayers are heard, and our groans have reached up to heaven, and that the bonds of fleſh and ſin ſhall be diſſolved, and we ſhall have need to watch, and ſtrive, and fear, and complain, and ſigh, and weep no more? Shall the face of death diſcourage us from deſiring ſuch a bleſſed day? When we have ſo full aſſurance, that at laſt this enemy alſo ſhall be deſtroyed? The Lord heal and pardon the Hypocriſie of our complaints, together with the unbelief and cowardlineſs of our Souls ! Do we ſpeak ſo much, and hear ſo much, and

ſeem

ſeem to do ſo much againſt ſin, and yet had we rather keep it ſtill, then be ſtript of it, together with the rags of our mortality? and yet had we rather dwell with ſin, in tempting, troubling, corruptible fleſh, then lay them by, and dwell with Chriſt? O Lord, how lamentably have we loſt our wiſdom, and drowned our minds in fleſh and folly, by forſaking thee our light and life! How come our reaſonable ſouls to be ſo bewitched, as after all our convictions, complaints, and prayers, to be ſtill more willing of our ſickneſs then of the remedy, and more afraid of this bitter Cup, then of the poyſon that lodgeth in our bowels, which it would expel! and that after all the labour we have uſed, we had yet rather dwell with our *greateſt* enemy, then by a *leſs* to be tranſmitted to our deareſt friend! and had rather continue in a troubleſome, weary, reſtleſs life, then by the ſleep of death to paſs to Reſt.

And this *ſin* in *others* alſo is our trouble, though not *ſo much* as in *our ſelves*. It maketh thoſe our bitter enemies, whoſe good we moſt deſire and endeavour, and cauſeth the unthankful world to requite us with malicious uſage, for telling them the ungrateful truth, and ſeeking their ſalvation. It makes our friends to be but half-friends; and ſome of them

them too, like our enemies. It puts a ſting into the ſweeteſt friendſhip, and mixeth ſmart with all our pleaſures; It worketh us grief from precious mercies; and abateth the comfort of our near Relations; So that our ſmart by the pricks, is often greater then our pleaſure in the ſweetneſs of the Roſe. No friend is ſo ſmoothed, and ſquared to the temper and intereſt of another, but that ſome inequality and unevenneſs doth remain, which makes the cloſure to be leſs near and ſtedfaſt. Even Family-relations are uſually ſo imperfectly jointed and cemented, that when the when the winds of tryal are any thing high they ſhake the frame; and though they are but low, they find an entrance, and cauſe ſuch a coldneſs of affections, as is contrary to the nature and duty of the Relations. Either a contrariety of opinions, or of natural temperature and humours, or elſe of the diſpoſitions of the mind; Sometime croſs intereſts, and ſometime paſſions and croſs words, do cauſe ſuch diſcontents and ſowrneſs, ſuch frowns, or jealouſies, or diſtances, that our neareſt friends are but as ſackloth on our skins, and as a ſhoo too ſtrait for us, or as a garment that is unmeet, which pinch and trouble us in their uſe: and thoſe that ſhould be to us as the Apple of our eyes, are as the duſt or ſmoak to them, that

vex or blind them. And the more we Love them, the more it grieveth us to be croſſed in our love. There is ſcarce any friend ſo wiſe, ſo good, ſo ſuitable to us, or ſo near, that we can alwayes pleaſe. And the diſpleaſure of a friend is as gravell in our ſhoos, or as Nettles in our bed, oft-times more grievous then the malice of an enemy. There is no ſuch doing as this in heaven: becauſe there is no ſuch gueſt as ſin. We ſhall love each other far more then we do here; and yet that Love ſhall never be inordinate, nor in the leaſt divert our love from God, but every Saint and Angel in the Society, ſhall be loved with moſt chaſte and pure affections, in a perfect ſubordination to the love of God; and ſo as that God himſelf in them, ſhall be the chiefeſt object of that love. It is there that our friends being freed from all their imperfections, do neither tempt us to a carnal Love, nor have any thing in them to diſcourage the love that is ſpiritual and pure. We have here our paſſionate friends, our ſelf-conceited friends, our unkind, unthankfull, ſelfiſh friends; our mutable and unfaithful friends; our contentions friends that are like to enemies: and *who* have uſed us more hardly then our friends; But when we come to God, we ſhall have friends that are like God, that are whol-

wholly good, and are participatively turned into Love; and having left behind them all that was unclean and noysome, and troublesome to themselves, they have also cast off all that could be troublesome to us. Our love will be there without suspicions, without interruptions, unkindnesses and discontents, without disappointments, frustrations and dissatisfactions: For God himself will fully satisfie us; and we shall love his goodness and glory in his Saints, as well as immediately in himself. Our friends are now lost at the turning of a straw: the change of their interest, their company, their opinions, the slanders of back-biters, and mis-representations of malicious men, can cool their Love, and kill their friendship. But Heaven is a place of constant Love: The Love of Saints, as all things else, is there eternal: And yet it declineth not with age. It is a world of Love that we are hasting to: It is a life of love that we must there live; and a work of love, and perfect love that we must be there employed in for ever. If here we have a pure, a dear, a faithful friend; that is without false-heartedness and deceit, that loveth us as his own soul, how quickly is he snatcht away by death? and leaves us melted into tears, and mourning over his earthly relicts, and looking upward

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with grieved hearts, as the Disciples did after their ascending Lord, *Acts* 1. 9, 10, 11. We are left almost as lifeless by such friends, as the body is left by the departed soul: We have nothing but grief to tell us that we live, and that our souls are not departed with them: we are left in greater lamentation, then if we had never known a faithful friends. And alas, how quickly are they gone, when once God sees them ripe for heaven? When Droans and Dullards live much longer. If we see a Saint thats clear of judgement, and low in humility, and naked-hearted in sincerity, and that abounds in love to God and man, thats faithful and constant to their friend, and is above the pride and vanities of this world, and doth converse by a life of faith, above, and is usefull and exemplary in their generation; alas how soon are they snatcht away! and we are left in our temptations, ripening and murmuring at God, as *Jonah*, when his gourd was withered, as if the Lord had destinated this world to be the dwelling of unfaithfull, worthless men, and envied us the presence of one eminent Saint, one faithful friend, and one that (as *Moses* when he had talkt with God) hath a face that shineth with the reflected raies of the heavenly glory: when indeed it

is becauſe this world is unworthy of them, (*Heb.* 11. 38.) not knowing their worth, nor how to uſe them, nor how to make uſe of them for their good : and becauſe when they are ripe and mellow for eternity, it is fit that God be ſerved before us, and that Heaven have the beſt, and that be left on earth that is earthly : Muſt Heaven be deprived of its inhabitants ? Muſt a Saint that is ripe be kept from Chriſt, and ſo long kept from his inheritance, from the company of Angels, and the face of God, and all, leſt *we ſhould* be diſpleaſed, and grudge at God for glorifying thoſe, whom he deſtinated to glory before the foundations of the world ; and whom he purchaſed and prepared for Glory ? Muſt there a place be empty, and a voice be wanting in the Heavenly Chore, leſt we ſhould miſs our friends on earth ? Are we not haſting after them at the heels, and do we not hope to live with them for ever ? and ſhall we grudge that they are gone a day, or week, or year, before us ? O fooliſh unbelieving ſouls ! We mourn for them that are paſt mourning : and lament for our friends that are gone to Reſt, when we are left our ſelves in a vexatious, reſtleſs, howling wilderneſs ! as if it were better to be here ! we mourn and weep for the ſouls that are triumphing in their Maſters joy !

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And yet we ſay, we believe, and hope, and labour, and wait for the ſame felicity! Shall the happineſs of our friends be our ſorrow and lamentation? O did we but ſee theſe bleſſed ſouls, and where they are, and what they are enjoying, and what they are doing, we ſhould be aſhamed to mourn thus for their change! Do you think they would wiſh themſelves again on earth? or would they take it kindly of you, if you could bring them down again into this world, though it were to reign in wealth and honour? O how would they diſdain or abhor the motion, unleſs the commanding will of God did make it a part of their obedience! And ſhall we grieve that they are not here, when to be here, would be their grief?

But thus our lives are filled with griefs. Thus ſmiles and frowns, deſires and denyals, hopes and fruſtrations, indeavours and diſappointments, do make a quotidian ague of our lives. The perſons and the things we love, do contribute to our ſorrows, as well as thoſe we hate. If our friends are bad, or prove unkind, they gall and grieve us while they live: If they excell in holineſs, fidelity and ſuitableneſs, the dart that kills them deeply woundeth us; and the ſweeter they were to us in their lives, the bitterer to us is

their death. We cannot keep mercy, but ſin is ready to take it from us, or elſe to marr in, and turn it into Vinegar and Gall. And doth not Death (accidentally) befriend us, that puts an end to all theſe troubles, and lands us ſafe on the Celeſtial ſhore, and puts us into the boſome of perpetual Reſt, where all is calm, and the ſtorms and billows that toſt us here, ſhall fear or trouble us no more? And thus Death ſhall make us ſome recompence at laſt, for the wrong it did us; and the mortal blow ſhall hurt us leſs then did the dreadful apparition of it in our fore-thoughts. Let not our fears then exceed the cauſe; Though we fear the pangs and throws of travel, let us withal remember, that we ſhall preſently rejoyce, and all the holy Angels with us, that a ſoul is born into the world of glory: And Death ſhall gain us much more then it deprived us of.

DIRECT.

DIRECTION X.

THE last Direction that I shall give you, to conquer the Enmity of Death, is this: *Give up your wills entirely to the will of God, as knowing that his will is your beginning and your end, your safety, your felicity and rest, in which you should gladly aquiesce.* When you think of Death, remember who it is that sends it; It is our Fathers messenger, and is sent but to execute his will. And can there be any thing in the will of God, that his servants should inordinately fear? Doubtless, his Will is much safer and better for us then our own. And if in generall it were offered to our choice, Whether all particulars of our lives should be disposed of by Gods will or by ours, common reason might teach us to desire, to be rather in Gods hands then our own. The fulfilling of his will is the care and business of our lives: and therefore it should be a support and satisfaction to us at our death, that it is but the fulfilling of his will. His Justice and punishing Will is good, though selfishness maketh it ungratefull to

the offendor. But his children that are dear to him, and taſt no evil but that which worketh for their good, have no cauſe to quarrell at his will : Whatſoever our ſureſt deareſt friends would have us take, or do, or ſuffer, we are ready to ſubmit to, as being confident they will do nothing for our hurt, (if they do but know what is for our good.) And ſhall we not more boldly truſt the will of God then of our deareſt friend ? He knows what he hath to do with us, and how he will diſpoſe of us, and whither he will bring us ; and his intereſt in us is more then ours in our ſelves ; and ſhall we then diſtruſt him, as if we had to do with an enemy, or one that were evil, and not with love and infinite goodneſs ? It is the will of God that muſt be the everlaſting Reſt, the Heaven, the pleaſure of our ſouls : And ſhall we now ſo fear it, and fly from it : as if it were our ruine ? Look which way you will through all the world, your ſouls will never find repoſe, nor ſatisfying quietneſs and content but in the will of God. Let us therefore commit our ſouls to him, as to a faithful Creator ; and deſire unfeignedly the fulfilling of his will, and believe that there is no ground of confidence more firm. *Abraham* may boldly truſt his Son, his only Son, on the will of God : And Chriſt

him-

himself when he was to drink the bitter Cup, submitteth his own naturall love of life to his Fathers will, saying, Not my will, but thine be done. 'T is a most unworthy abuse of God, that we could be quiet and rejoyce, if our own wills, or our deareſt friends might, dispose of our lives, and yet are distressed when they are at the dispose of the will of God.

But perhaps you will say, *It is the error of my own will that hath procured my Death: if it had been meerly the fruit of the will of God, I could be easily satisfied. Answ.* WO to us, if we had not ground of comfort against the errors of our own wills. When our destruction is of our selves, our help is of God. So much as is of our selves in it, is evil: but so much as is of God is good. I do not say that you should rest in your *own* wills, nor in your own wayes; but in the will and wayes of God. The rod is good, though the fault that makes it necessary, be bad. The Chastising will is good, though the sinning will be evil: And it is good that is intended to us, and shall be performed in the event.

Object. *But how can we rest in the angry afflicting will of God; when it is this that we must be humbled under: and it is the will of God that is the condemnation of the wicked. Ans.* The effect being from

from a twofold cauſe (the ſinning will of man, and the puniſhing will of God) is accordingly good as from the latter, and ſo far ſhould be loved and conſented to by all; and evil as from the former, and ſo may be abhorred: But to the Saints there is yet greater Conſolation: Though affliction is their grief, as it ſignifieth Gods diſpleaſure, and cauſeth the ſmart or deſtruction of the fleſh; yet it is their mercy, as it proceedeth from the Love of God, and prepareth them for the greateſt mercies. And therefore ſeeing God never bringeth evil on them that Love him, but what is preparatory to a far greater good, we may well take comfort in our Death, that it is our Fathers will it ſhould be ſo.

q. l. pa. 129

Uſe 8.

IF Death ſhall be conquered as the laſt enemy, from hence Chriſtians may receive exceeding conſolation, as knowing that they have no enemy to their happineſs, but ſuch as ſhall be conquered by Chriſt; ſooner or later he will overcome them all. Let faith

faith therefore foreſee the conqueſt in the conflict; and let us not with too much deſpondency hang down our heads before any enemy that we know ſhall be trodden down at laſt. We have burdenſome corruptions, that exerciſe our graces, and grieve the ſpirit, and wrong our Lord; but all theſe ſhall be overcome. Though we have heard, and read, and prayed, and meditated, and yet our ſins remain alive, they ſhall be conquered at laſt. Our Love, and Joy, and praiſe ſhall be everlaſting; but our ignorance, and unbelief, and pride, and paſſion ſhall not be everlaſting: Our Holineſs ſhall be perfected and have no end: but our ſin ſhall be aboliſhed, and have an end. Our friends ſhall abide with us for ever, and the holy love and communion of Saints ſhall be perfected in heaven; But our enemies ſhall not abide with us for ever, nor malice follow us to our Reſt. The wicked have no comforts but what will have an end; and the fore-thought of that is ſufficient to imbitter even the preſent ſweetneſs. And the godly have no ſorrows but ſuch as are of ſhort continuance: And methinks the fore-ſight of their end, ſhould ſweeten the preſent bitter Cup, and make our ſorrows next to none: We ſit weeping now in the midſt of manifold afflictions:

But

But we fore-ſee the day when we ſhall weep no more, but all tears ſhall be wiped from our eyes, by the tender hand of our merciful Redeemer. We are now afraid of love it ſelf, even of our dear and bleſſed Father, leſt he ſhould hate us; or be angry with us for ever. But heaven will baniſh all theſe fears, when the perfect fruition of the eternal Love hath perfected our love. Our doubtings and perplexities of mind are many and grievous, but they will be but ſhort. When we have full poſſeſſion, we ſhall be paſt our doubts. Our work is now to pour out our grieved ſouls into the boſome of ſome faithful friend; or eaſe our troubled minds by complaining of our miſeries to our faithful Paſtors, that from them we may have ſome words of direction and conſolation: But O how different a work is it that we ſhall have in heaven? where no more complainings ſhall be heard from our mouths, nor no more ſorrow ſhall poſſeſs our hearts? and we ſhall have no need of men to comfort us; but ſhall have comfort as naturally from the face of God, as we have light and heat in the ſummer from the ſun. When we all make one celeſtial Chore, to ſing the praiſes of the King of Saints, how unlike will that melody be to the broken muſick of ſighs, and groans, and lamentations, which we now

take

take to be almoſt our beſt! We are now glad when we can find but words, and groans, and tears, to lament our ſin and miſery: But then our joy ſhall know no ſorrow, nor our voice any ſad and mournful tune. And may we not bear a while the ſorrows that ſhall have ſo good an end? We ſhall ſhortly have laid by the hard, unprofitable, barren hearts, that are now our continual burden and diſeaſe. Love not your corruptions, Chriſtians; but yet be patient under the unavoidable relicts that offend you; remembring that your conflict will end in conqueſt, and your faith, and watchfulneſs, and patience will be put to it but a little while. Who would not enter willingly into the fight, when he may before hand be aſſured, that the field ſhall be cleared of every enemy? All this muſt be aſcribed to our dear Redeemer. Had not he wrought the conqueſt, the enemies that vex us would have deſtroyed us, and the Serpent that now doth but bruiſe our heel, would have bruiſed our head: and the ſorrows that are wholeſome, ſanctified, and ſhort, would have been mortal, venemous, and endleſs.

What ſuffering then can be ſo great, in which a believer ſhould not rejoyce, when he is before hand promiſed a gracious end?

What

What though at the preſent it be not joyous, but greivous (in it ſelf?) We ſhould bear it with patience, when we know that at laſt it ſhall bring forth the peaceable fruits, of righteouſneſs to all them that are exerciſed thereby, *Heb.* 12. 11. If we ſhould be *alwayes* abuſed, and alwayes unthankfully and unkindly dealt with, or *alwayes* under the ſcorns or ſlanders, or perſecutions of unreaſonable men, or *alwayes* under our poverty, and toilſome labours, or *alwayes* under our pains and pining ſickneſſes, we might then in deed diſmiſs our comforts: But when we know that it will be but a little while, and that all will end in Reſt and Joy, and that our ſorrows are but preparing for thoſe Joyes; even Reaſon it ſelf is taught by Faith, to bid us rejoyce in all our tribulations, and to lift up the hands that hang down, and the feeble knees, *Heb.* 12. 12. We make nothing to endure a ſudden prick, that by blood-letting we may prevent a long diſeaſe. The ſhort pain of pulling out a tooth, is ordinarily endured, to prevent a longer. A woman doth bear the pains of her travail, becauſe it is ſhort, and tends to the bringing of a child into the world. Who would not ſubmit to any labour or toyl for a day, that he might win a life of plenty and delight by it? who would

would not be ſpit upon, and made the ſcorn of the world for a day, if he might have his will for it as long as he liveth on earth? And ſhould we not then cheerfully ſubmit to our momentany afflictions, and the troubles of a few dayes, (which are light, and mixt with a world of mercies,) when we know that they are working for us, a far more exceeding eternal weight of glory? 2 *Cor.* 4. 17. Our clamorous and malicious enemies, our quarrelſome Brethren, our peeviſh friends, our burdenſome corruptions and imperfections will ſhortly trouble us no more. As our life is ſhort, and but a dream and ſhadow, and therefore the pleaſures of this world are no better; ſo our troubles alſo will be no longer, and are but ſad dreams, and dark ſhadows, that quickly paſs away: Our Lord that hath begun and gone on ſo far, will finiſh his victories, and the laſt enemy ſhall ſhortly be deſtroyed.

And if the fearful doubting Soul ſhall ſay; I know this is comfort to them that are in Chriſt; but what is it to me, that know not whether I have any part in him? I anſwer, 1. The foundation of God ſtill ſtandeth ſure: the Lord knoweth his own, even when ſome of them know not that they are his own. He knoweth his mark upon his ſheep, when they

know it not themſelves. God doubteth not of his intereſt in thee, though thou doubt of thy intereſt in him: And thou art faſter in the arms of his Love, then by the arms of thy own faith: as the child is ſurer in the Mothers arms, then by its holding of the Mother. And moreover your doubts and fears are part of the evil that ſhall be removed, and your bittereſt ſorrows that hence proceed, ſhall with the reſt of the enemies be deſtroyed.

2. But yet take heed that you unthankfully plead not againſt the mercies which you have received, and be not friends to thoſe doubts and fears which are your enemies, and that you take not part with the enemy of your comforts. Why doſt thou doubt (poor humbled ſoul) of thy intereſt in Chriſt, that muſt make the conqueſt? Anſwer me but theſe few Queſtions from thy heart.

1. Did Chriſt ever ſhew himſelf unkind to thee? or unwilling to receive thee, and have mercy on thee? Did he ever give thee cauſe to think ſo poorly of his Love and grace, as thy doubts do intimate thou doſt? Haſt thou not found him kind when thou waſt unkind? and that he thought on thee when thou didſt not think on him? and will he now forget

thee

thee, and end in wrath that begun in Love? He desired thee when thou didst not desire him, and gave thee all thy desires after him: and will he now cross and deny the desires which he hath caused? He was found of thee, (or rather found thee) when thou soughtest not after him: and can he reject thee now thou cryest and callest for his grace? O think not hardly of his wonderous grace, till he give thee cause. Let thy sweet experiences be remembred, to the shame of thy causeless doubts and fears; and let him that hath loved thee to the death, be thought on as he is, and not as the unbelieving flesh would misrepresent him.

Quest. 2. If thou say that it is not his unkindness, but thy own that feeds thy doubts; I further ask thee, Is he not kind to the unkind? especially when they lament their own unkindness? Thou art not *so* unkind to him as thou wast in thy *unconverted* state: and yet he then exprest his Love in thy conversion: He then sought thee when thou wentest astray, and brought thee carefully home into his Fold, and there he hath kept thee ever since: And is he less kind now when thou art returned home? Dost thou not know that all his children have their forwardness, and are guilty of their unkindnesses to him? And yet he doth not there-

fore disown them, and turn them out of his family; but is tender of them in their froward weakness, because they are his own? How dealt he with the peevish Prophet *Jonah*, that was [*exceedingly displeased, and very angry,*] that God spared *Nineveh* lest it should be a dishonour to his Prophesie; in so much that he wisht that he might *die* and *not live*: and after repined at the withering of his gourd, and the scorching of the Sun that beat upon him? The Lord doth gently question with him [*Dost thou well to be angry?*] and after hence convince him that the mercy which he valued to himself, he should not envy to so many, *Jonah* 4. How dealt he with the Disciples, that fell a sleep; when they should have watcht with Christ in the night of his great agony? He doth not tell them, [*You are none of mine, because you could not watch with me one hour;*] but tenderly excuseth that which they durst not excuse themselves, [*The spirit is willing, but the flesh is weak,*] When he was on the Cross, though *they all forsook him and fled*, he was then so far from *forsaking them*, that he was manifesting to admiration that exceeding love, that never would forsake them. And knowest thou not poor complaining soul, that the kindness of Christ overcometh all the unkind-

kindneſs of his children? and that his blood and grace is ſufficient to ſave thee, from greater ſins then thoſe that trouble thee? If thou hadſt no ſin, what uſe hadſt thou of a Saviour? Will thy Phyſitian therefore caſt thee off, becauſe thou art ſick?

Queſt. 3. Yea hath not Chriſt already ſubdued ſo many of thy enemies, as may aſſure thee he will ſubdue the reſt? and begun that life in thee, which may aſſure thee of eternal life? Once thou waſt a deſpiſer of God and his holy wayes: but now it is far otherwiſe with thee? Hath he not broken the heart of thy pride and worldlineſs, and ſenſuality and made thee a new Creature? and is not this a pledge that he will do the reſt? Tell me plainly, hadſt thou rather keep thy ſin, or leave it? Hadſt thou rather have liberty to commit it, or be delivered from it? Doſt thou not hate it, and ſet thy ſelf againſt it as thy enemy? Art thou not delivered from the reign and tyranny of it, which thou waſt once under? And will not he perfect the conqueſt which he hath begun? He that hath thus far delivered thee from ſin, thy greateſt enemy, will deliver thee from all the ſad effects of it. The bleſſed work of the Spirit in thy Converſion, did deliver thee from the bondage of the Devil, from the power of darkneſs, and tranſlated

thee into the Kingdom of Jesus Christ; Then didst thou enter the holy warfare, under his banners that was never overcome, in the victorious Army that shall shortly begin their everlasting triumph. The sin which thou hatest and longest to be delivered from, and art willing to use Gods means against it, is the conquered enemy, which may assure thee of a full and final conquest, supposing that thy hatred is against all known sin, and that there is none so sweet or profitable in thy account, which thou hadst not far rather leave then keep.

Quest. 4. Moreover, art thou not truly willing to yield to all the terms of grace? Thou hast heard of the yoak and burden of Christ, and of the conditions of the Gospel, on which peace is offered to the sinful world: and what Christ requireth of such as will be his Disciples. What saith thy heart now to those terms? Do they seem so hard and grievous to thee, that thou wilt venture thy soul in thy state of sin, rather then accept of them? If this were so, thou hadst yet no part in Christ indeed. But if there be nothing that Christ requireth of thee, that is not desirable in thy eyes: or which thou dost not stick at, so far as to run away from him, and forsake him, and refuse his Covenant and grace rather then

submit

to such conditions, thou art then in Covenant with him, and the blessings of the Covenant belong to thee. Canst thou think that Christ hath purchased, and offered, and promised that which he will not give? Hath he sent forth his Ministers, and commanded them to make the Motion in his name, and to invite and compell men to come in, and to beseech them to be reconciled to God, and that yet he is unwilling to accept thee when thou dost consent? If Christ had been unwilling, he had not so dearly made the way, nor begun as a suitor to thy soul, nor so diligently sought thee as he hath done. If the blessings of the Covenant are thine, then Heaven is thine, which is the chiefest blessing: And if they be not thine, it is not because Christ is unwilling, but because thou art unwilling of his blessings on his terms: Nothing can deprive thee of them but thy refusal: Know therefore assuredly, whether thou dost consent thy self to the terms of Christ, and whether thou art truly willing that he be thy Saviour; and if thy conscience bear thee faithful witness, that it is so; dishonour not Christ then so far as to question, whether *he* be *willing*, who hath done so much to put it out of doubt. The stop is at *thy will*, and not at

u. If thou know that thou art *willing*, thou hayst know that Christ & his benefits are thine; m & if thou be not willing, what makes thee wish, & groan, & pray, & labour in the use of means? Is it not for Christ & his benefits, that thy heart thus worketh, and thou dost all this? Fear not then if thy own hand be to the Covenant, it is most certain that the hand of Christ is at it.

Quest. 5. Moreover. I would ask thee, *Whether thou see not a beauty in Holiness, which is the Image of Christ, and whether thy soul do not desire it even in perfection*? So that thou hadst rather, if thou hadst thy choice, be more Holy, then more rich or honourable in the world! If so, be assured that it is not without Holyness, that thou chooseſt and preferrest Holyness? Hadst thou not rather have more faith, and hope, and love to God, and patience and contentment, and communion with Christ, then have more of the favour and applause of man, or of the riches or pleasures of this world? If so, I would know of thee, whether this be not from the spirit of Christ within thee? and be not his Image it self upon thee? and the motions of the new and heavenly nature, which is begotten in thee by the Holy Ghost? Undoubtedly it is. And the spirit of Christ thus dwelling in thee, is the earnest of thy inheritance. Dost thou find the spirit of Christ thus working in thee, causing thee

thee to love Holineſs, and hate all ſin, and yet canſt thou doubt of thy part in Chriſt?

Queſt. 6. Moreover canſt thou not truly ſay, that Chriſts friends; ſo far as thou knoweſt them are thy friends, and that whinh is againſt him, thou takeſt as againſt thy ſelf? If ſo, undoubtedly, thy enemies alſo are to him as his enemies, and he will lay them at thy feet. Thy troubles are as his troubles, and in all thy afflictions he is as careful of thy good, as if he himſelf were thereby afflicted. Fear not thoſe enemies that Chriſt takes as his own. It is he that is engaged to overcome them.

And now when Conſcience it ſelf beareth witneſs, that thus it is with thy ſoul, and that thou wouldſt fain be what God would have thee be, and deſireſt nothing more then to be more like him, and nearer to him, and deſireſt no kind of life ſo much, as that in which thou maiſt be moſt ſerviceable to him: Conſider what a wrong it is then to Chriſt, and to the honour of his Covenant and grace, and to thy poor dejected ſoul, that thou ſhouldſt lie queſtioning his love and thy part in him, and looking about for matter of accuſation or cauſeleſs ſuſpition againſt his ſpirit working in thee? and that thou ſhouldſt caſt away the joy of the Lord which is thy ſtrength, and gratifie the enemy of thy peace? When ſickneſs is upon thee, and death draws nigh, thou

ſhouldſt then with joy lift up thy head, becauſe thy warfare is almoſt accompliſhed, and thy Saviour ready to deliver thee the Crown. Is this a time to fear and mourn, when thou art entring into endleſs joy? Is it a time of lamentation, when thou art almoſt at thy journeys end, ready to ſee thy Saviours face, and to take thy place in the *Heavenly Jeruſalem*, amongſt thoſe millions of holy ſouls that are gone before thee? Is it ſeemly for thee to lament thus at the door, when they are feaſted with ſuch unconceivable joys within? Doſt thou know what thy Brethren are now enjoying, and what the heavenly Hoſt are doing? how full they are of God and how they are raviſhed with his Light and Love? and canſt thou think it ſeemly to be ſo unlike them, that are paſſing to them? I know there is ſuch difference between imperfection and perfection, and between earth and heaven, that it juſtifieth our moderate ſorrows, and commandeth us to take up infinitely ſhort of their delights, till we are with them. But yet let there not be *too great* a diſproportion between the members of Jeſus Chriſt. We have the ſame Lord, and the ſame Spirit, and all that is theirs in poſſeſſion, is in right and title ours. They are our elder brethren, and being at age, have poſſeſſion of the inheritance: but we that are yet in the lap of the Church on earth, our

Mother, and in the arms of our Fathers grace, are of the same family, and have the same nature in our low degree. They were once on earth as low as we: and we shall be shortly in heaven, as high as they: Am I now in flesh, in fears, in griefs? so was *David*, and *Paul*, and all the Saints, a while ago: yea and Christ himself. Am I beset with sin, and compassed with infirmities, and racked by my own distempered passion? so were the many saints now glorified, but the other day *Elias was a man subject* (saith *James*,) *to like passions as we are*, *James* 5. 17. Am I maliced by dissenting adversaries? Do they privily lay snares for me, and watch my halting, and seek advantage against my name, and liberty and life? so did they by *David*, and many other now with Christ? But now these enemies are overcome. Art thou under pains, and consuming sicknesses? are thine eyes held waking; and doth trouble and sorrow waste thy spirits? doth thy flesh and thy heart fail thee, and thy friends prove silly comforters to thee? So was it with those thousands that are now in Heaven, where the night of calamities is past, and the just have dominion in the morning; and glory hath banished all their griefs, and joyes have made them forget their sorrows; unless as the remembrance of them doth promote

mote thoſe joyes. Are thy friends lamenting thee, and grieved to ſee the ſigns of thy approaching death? do they weep when they ſee thy pale face, and conſumed body, and when they hear thy ſighs and groans? Why thus it was once with the millions that are now triumphing with their Lord? They lay in ſickneſs, and underwent the pains, and were lamented by their friends, as as thou art now. Even Chriſt himſelf was once in his agony, and ſome ſhake the head at him, and others pitied him, who ſhould rather have wept for themſelves, than for him. This is but the paſſage from the womb of mortality, into the life of immortality, which all the Saints have paſt before thee, that are now with Chriſt. Doſt thou fear the dreadful face of death? Muſt thy tender fleſh be turned to rottenneſs and duſt? and muſt thou lie in darkneſs till the Reſurrection, and thy body remain as the Common earth? And is not this the caſe of all thoſe millions, whoſe ſouls now ſee the face of Chriſt? Did they not lie as thou doſt, and die as thou muſt, and paſs by death to the life which they have now attained? O then commit thy ſoul to Chriſt, and be quiet and comforted in his care and love. Truſt him as the Mid-wife of thy departing ſoul, who will bring it ſafe into the light and life, which

thou

thou are yet ſuch a ſtranger to. But it is not ſtrange to him, though it be ſtrange to thee.

What was it that that rejoyced thee all thy life, in thy prayers, and ſufferings, and labours? was it not the hopes of heaven? And was Heaven the ſpring and motive of thy obedience, and the comfort of thy life? and yet wilt thou paſs into it with heavineſs? and ſhall thy approaches to it be thy ſorrows? Didſt thou pray for that which thou wouldſt not have? Haſt thou laboured for it, and denyed thy ſelf the pleaſures of the world for it? and now art thou afraid to enter in? Fear not, poor ſoul! Thy Lord is there; Thy husband, and thy head, and life is there. Thou haſt more *there*, a thouſand fold more, than thou haſt *here*. *Here* thou muſt leave poor mourning friends, that languiſh in their own infimities, and troubled thee as well as comforted thee, while thou waſt with them, and that are haſting after thee, and will ſhortly overtake thee. But there thou ſhalt find the ſouls of all the bleſſed Saints, that have lived ſince the Creation till this age: that are all uncloathed of the rags of their mortality, and have laid by their frailties with their fleſh, and are made up of holineſs, and prepard for joy, and will be ſuitable

table companions for thee in thy joyes. Why ſhouldſt thou be afraid to go the way that all the Saints have gone before thee? Where there is one on earth, how many are there in Heaven? and one of them is worth many of us. Art thou better then *Noah*, and *Abraham*, and *David?* then *Peter* and *Paul* and all the Saints? Or doſt thou not love their names, and wouldſt thou not be with them? Art thou loath to leave thy friends on earth? And haſt thou not far better and more in heaven? Why then art thou not as loath to ſtay from them? Suppoſe that I, and ſuch as I, were the friends that thou art loath to leave: What if we had dyed long before thee? If it be our company that thou loveſt, thou ſhouldſt then be willing to die, that thou mayſt be with us. And if ſo, why then ſhouldſt thou not be more willing to die, and be with Chriſt and all his holy ones, that are ſo much more excellent than we? Wouldſt thou have our company? Remove then willingly to that place, where thou ſhalt have it to everlaſting: and be not ſo loath to go from hence, where neither thou nor we can ſtay. Hadſt thou rather travel with us, than dwell with us? And rather here ſuffer with us, than reign in Heaven with Chriſt and us?

O What a brutiſh thing is fleſh? What an unreaſonable thing is unbelief? Shall we believe, and fly from the *end* of our belief? Shall we hope, and be loath to *enjoy* our hopes? Shall we deſire and pray, and be afraid of *attaining* our deſires, and leſt our prayers ſhould be heard? Shall we ſpend our lives in labour and travel, and be afraid of comming to our journeys end? Do you love life, or do you not? If not, why are you afraid of death? If you do, why then are you loath to paſs into everlaſting life? You know there is no hope of immortality on earth: Hence you muſt paſs whether you will or not, as all your Fathers have done before you; it is therefore in Heaven or no where, that endleſs life is to be had. If you can live here for ever, do. Hope for it, if any have done ſo before you. Go to ſome man of a thouſand years old, and ask him how he made ſhift to draw out his life ſo long: But if you know that man walketh here in a vain ſhew, and that his life is a ſhadow, a dream, a poſt; and that all theſe things ſhall be diſſolved, and the faſhion of them paſſeth away; is it not more reaſonable that we ſhould ſet our hearts on the place where there is hopes of our continuance, than where there is none? and where we muſt live for ever, than where we muſt be but for ſo ſhort a time?

Alas

Alas poor darkned, troubled ſoul! Is the preſence of Chriſt leſs deſirable in thy eyes, than the preſence of ſuch ſinful worms as we, whom thou art loath to part with? Is it more grievous to thee to be abſent from us, than from thy Lord; from Earth, than from Heaven; from Sinners, than from bleſſed Saints; from trouble and frailty, than from glory? Haſt thou any thing here that thou ſhalt want in Heaven? Alas, that we ſhould thus draw back from Happineſs, and follow Chriſt ſo heavily and ſadly into life! But all this is long of the enemies that now moleſt our peace: Indwelling ſin, and a flattering world, and a brutiſh fleſh, and interpoſing death, are our diſcouragements that drive us back. But all theſe enemies ſhall ſhortly be overcome.

Fear not Death then, let it do its worſt. It can give thee but one deadly gripe that ſhall kill it ſelf, and prove thy life: as the Waſp that leaves its ſting behind, and can ſting no more. It ſhall but ſnuff the Candle of thy life, and make it ſhine brighter when it ſeems to be put out. It is but an undreſſing, and a gentle ſleep. That which thou couldſt not here attain, by all our preaching, and all thy prayers, and cares, and pains, thou ſhalt ſpeedily attain by the help of death. It is but the meſſen-

ger of thy gracious Lord, and calleth thee to him, to the place that he hath prepared.

Hearken not now to the great Deceiver, that would draw thee to unbelief, and cause thee to stagger at the promises of God, when thou hast followed him so far, and they are near to the full performance. Believe it as sure as thou believest that the Sun doth shine upon thee, that God cannot lye; he is no Deceiver: it was his meer love and bounty that caused him to make the promises, when he had no need for himself to make them: and shall he be then unfaithful, and not fulfil the promises which he hath freely made? Believe it, faith is no delusion: It may be folly to trust man; but it is worse than folly not to trust God. Believe it, Heaven is not a shadow, nor the life of faith and holiness a dream. These *sensible* things have least reality: These grosser substances are most drossy, delusory and base. God is a Spirit, who is the prime Being, and the cause of all created Beings. And the Angels and other celestial Inhabitants, that are neareſt to him, are furtheſt from corporeity; and are spirits likeſt unto God. The further any thing is from spirituality, the further from that excellency and perfection, which the creatures

creatures neareſt God partake of The earth is baſer than the air and fire: The droſſy fleſh is baſer than the ſoul. And this lumpiſh, dirty, viſible world, is incomparably below that ſpiritual world, which we believe and wait for: And though thy conceptions of ſpirits, and the ſpiritual world, are low, and dark, and much unſatisfying; remember ſtill that thy head is there; and it belongeth to him to know what thou ſhalt be, till thou art fit to know it, which will not be till thou art fit to enjoy it. Be ſatisfied that thy Father is in Heaven, and that thy Lord is there, and that the Spirit that hath been ſo long at work within thee, preparing thee for it, dwelleth there: And let it ſuffice thee, that Chriſt knoweth what he will do with thee, and how he will employ thee to all eternity. And thou ſhalt very ſhortly ſee his face, and in his light thou ſhalt behold that light that ſhall fully ſatisfie thee, and ſhame all thy preſent doubts and fears; and if there were ſhame in Heaven, would ſhame thee for them.

Use 9.

FRom the Enmity of Death, and the neceſſity of a Conqueſt, we may ſee what a wonderful mercy the Reſurrection of Chriſt himſelf was to the Church, and what uſe we ſhould make of it for the ſtrengthening of our Faith. It was not only impoſſible to man to conquer Death by his own ſtrength, and therefore it muſt be conquered by Chriſt; but it was alſo beyond our power to believe it, that ever the dead ſhould riſe to life, if Chriſt had not riſen as the firſt fruits, and convinced man, by eye-ſight, or certain teſtimony, that the thing is poſſible and already done. But now what a pillar is here for faith? What a word of Hope and Joy is this, that [*Chriſt is riſen?*] With this we will anſwer a thouſand Cavi's of the Tempter, and ſtop the mouth of the enemies of our faith, and profligate our infidelity. As unlikely as it ſeems to fleſh and blood, ſhall we ever doubt whether we ſhall riſe again; when the Lord came down in fleſh among us, that he might die and riſe again himſelf, to ſhew us as to our faces that we ſhall riſe?

This is the very Gospel which we preach, and by which we must be saved; *that Christ dyed for our sins according to the Scriptures, and was buried, and that he rose again the third day according to the Scriptures; and that he was seen of* Cephas, *then of the Twelve, and after that he was seen of above five hundred Brethren at once, of whom the greater part remained alive*, when *Paul* wrote this, who was the last that saw him, 1 *Cor.* 15. 1, 2, 3, 4, 5, 6. Read over this Chapter again and again, where our Resurrection is proved by the Resurrection of Christ.

No wonder therefore that the Church in all ages ever since *the very day of Christs Resurrection*, hath kept the first day of the week, as a holy festival, in remembrance of it: wherein, though they commemorated the *whole work* of our Redemption, yet was it from the *Resurrection* as the most glorious part, that the Spirit of Christ did chuse the day. This hath been the joyful day to the Church this 1625 years, or thereabouts: in which the ancient Christians would assemble themselves together, saluting one another with this joyful word, [*The Lord is risen.*] And this is the day that the Lord hath blessed, with the New-birth, and resurrection of millions of souls. So that it is most probable that all the six dayes of the

week

week have not begot half so many souls for Heaven, as this blessed day of the Lords Resurrection hath done. Let Infidels then despise it, that believe not Christs Resurrection; but let it still be the Churches joyful day. *This was the Lords doing, and it is marvelous in our eyes: This is the day which the Lord hath made: we will be glad and rejoyce therein*, Psal. 118. 23, 24. In it, *Let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise to him with Psalms*, Psal. 95. 1, 2. Every day let us Remember the Lords Resurrection: but on this day let the joyful commemoration of it be our work.

We may see by the witness of the Apostles, and their frequent preaching the Resurrection of Christ; as if it were the summ of all the Gospel, that this is a point that Faith must especially build and feed upon, and that we must make the matter of our most frequent meditations. Oh what vigour it addeth to our faith, when we are encountred by the sight of Death, and of a grave, to remember seriously; that [*Christ is risen.*] Did he take flesh purposely that he might dye and rise, and shew us how he will raise his members? and will he after all this, break his promise, and

Use 10.

LAstly, If Death be the last Enemy to be destroyed at the Resurrection, we may learn hence, how earnestly believers should long and pray for the second coming of Christ; when this full and final Conquest shall be made. Death shall do much for us; but the Resurrection shall do more. Death sends the separated soul to Christ: but at his coming, both soul and body shall be glorified. There is somewhat in Death that is penal, even to believers: but in the coming of Christ, and their Resurrection, there is nothing but glorifying grace. Death is the effect of sin, and of the first sentence passed upon sinners: but the Resurrection of the Just is the final destruction of the effects of sin. And therefore, though the fears of Death may perplex us, me-thinks we should long for the coming of Christ, there being nothing in that, but what tends to the deliverance and glory of the Saints. Whether he will come before the general Resurrection, and reign on earth a thousand years, which some expect, I shall not presume to pass my determination. But sure I am, it is the work of faith, and Character of his people, to *love his appearance*, 2 Tim. 4. 8. and to *wait for the Son of God from Heaven, whom he raised from*

from the dead, even Jesus who delivered us from the wrath to come, 1 Thes. 1. 10. and *to wait for the coming of our Lord Jesus Christ*, 1 Cor. 1. 7. and *to wait for the adoption, the redemption of our bodies*, with inward *groanings*, *Rom.* 8. 23. O therefore let us pray more earnestly for the *coming of our Lord*! and that [*the Lord would direct our hearts into the love of God, and into the patient waiting for Christ*] 2 Thes. 3. 5. O blessed day, when the glorious appearing of our Lord shall put away all his servants shame, and shall communicate Glory to his members, even to the bodies that had laid so long in dust, that to the eye of flesh there seemed to be no hope! Though the Majesty and glory will cause our Reverence, yet it will not be our terrour, to the diminution of our joy. It is *his enemies that would not have him rule over them*, whom he cometh to *destroy*, *Lu.* 19. 27. [*Behold the Lord cometh with ten thousands of his Saints, to execute judgement upon all, & to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him*, as Henoch *the seventh from* Noah, *propheſied*, Jud. 14. 15. But the *precious faith* of the Saints, *shall be found to praise, and honour, and glory at the appearing of Jesus Christ*, 1 Pet. 1. 7. *When the chief Shepherd shall appear, we shall receive a*

Crown of glory that fadeth not away, 1 Pet. 5. 4. *He that was once offered to bear the sins of many, (and now appeareth for us in the presence of God) shall unto them that look for him appear the second time, without sin, to salvation,*] Heb. 9. 24. 28. And *when Christ who is our life shall appear, then shall we also appear with him in Glory*, Col. 3. 4. The Lord shall then *come to be glorified in his Saints, and admired in all them that believe, in that day*, 2 Thes. 1. 10. This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavours of their souls. It is the hope of this day that animateth the holy diligence of our lives, and makes us turn from the carelesness and sensuality of the world: [*For the grace of God that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godlily in this present world: looking for that blessed hope, and the glorious appearing of our great God, and our Saviour Jesus Christ,*] Tit. 2. 11, 12, 13. *The heavens and the earth that are now, are kept in store by the word of God, reserved unto fire, against the day of judgment, and perdition of ungodly men.* And though the Lord seem to delay, *he is not slack of his promise (as some men count slackness:) for a day is with*

him

him as a thousand years, and a thousand years but as a day. But the day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein, shall be burnt up. Seeing then all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for, and hasting unto the coming of the day of God, wherein the Heavens being on fire, shall be dissolved, and the elements melt with fervent heat! But we, according to his promise, look for new Heavens, and a new Earth, wherein dwelleth righteousness] 2 Pet. 3. 7, 8, 9, 10, 11, 12, 13.

Beza marvelleth at *Tertullian* for saying that the Christians in their holy Assemblies prayed *pro mora finis*, (*Apologet. c. 39.*) And so he might well enough, if it were not that to Christians the Glory of God is dearer than their own felicity, and the salvation of millions more precious than the meer hastening of their own; and the glory of the Church more desirable than our personal glory; and the *hallowing of Gods Name* were not to be prayed for before the *coming of his Kingdom*; and the Kingdom of grace must not necessarily go before the Kingdom of glory. But as much as we long for the coming of our Lord, we are content to wait till the

Elect

Elect be gathered; and can pray that he will delay it, till the Universal Body be made up, and all are called that shall be glorified. But to *our selves*, that are brought out of *Ægypt* into the Wilderness, how desirable is the promised Land? When we think on our own interest, we cry [*Come Lord Jesus, Come quickly*:] The sooner the better. Then shall our eyes behold him, in whom we have believed: Not as he was beheld on earth in his despised state; but as the glorious King of Saints, accompanied with the Celestial Host, *coming in flaming fire to render vengeance* to the rebellious, and Rest and Joy to believing souls, that waited for this day of his appearance. Then *Faith* and *Patience* shall give up their work; and sight and fruition, and perfect love, shall everlastingly succeed them. The rage of Persecutors shall no more affright us: the folly of the multitude shall no more annoy us: the falseness of our seeming selfish friends shall no more betray us: the pride of self-conceited men shall no more disturb us: the turbulency of men distracted by ambition, shall cast us no more into confusions. The Kingdom that we shall possess, shall not be lyable to mutations, nor be tossed with pride and faction, as are these below. There is no monthly (or annual) change of Governours and Laws, as is in Lunatick Common-

wealths

wealths: but there will be the same Lord and King, and the same Laws and Government, and the same Subjects and obedience, without any mutinies, rebellions, or discontents, to all eternity. The Church of which we shall then be members, shall not be divided into parties, and factions, nor the members look strangely at each other, because of difference of opinions, or distance of affections, as now we find it, to our daily grief, in the militant Church. We shall then need no tedious debates to reconcile us: Unity will be then quickly and easily procured. There will be no falling out in the presence of our Lord. There will be none of that darkness, uncharitableness; selfishness, or passion left, that now causeth our dissentions. When we have perfect Light, and perfect Love, the perfect Peace will be easily attained, which here we labour for in vain. Now there is no Peace in Church or State, in Cities or Countries, in families or scarce in our own souls. But when the glorious King of Peace hath put all his enemies under his feet, what then is left to make disturbance? Our enemies can injure us no more, for it is then their portion to suffer for all their former injuries to Christ and us: Our friends *will* not injure us (as here they do;) because their corruption and weakness is put off, and the relicks of sin, that caused the

trouble

trouble, are left behind. O that is the ſight that faith prepareth for, that is the day, the bleſſed day, that all our dayes are ſpent in ſeeking, and waiting, and praying for; then ſhall the glory of holineſs appear, and the *wiſdom* of the Saints be juſtified by *all*, that now is *juſtified by her children!* Then it ſhall be known, Whether faith or unbelief, whether a heavenly or earthly mind and life, was the wiſer and more juſtifiable courſe: then ſhall all the world *diſcern between the righteous and the wicked, between them that ſerve God, and them that ſerve him not*, Mal. 3. 18. Then ſin (that is now ſo obſtinately defended, and juſtified by ſuch fooliſh cunning) ſhall never more find a tongue to plead for it, or a Patron to defend it more. Then where is the man that will ſtand forth, and break a jeſt at godlineſs, or make a ſcorn of the holy diligence of Believers? How pale then will thoſe faces look, that here were wont to jear at piety! What terrour will ſeize upon thoſe hearts, that here were wont to make themſelves ſport at the weakneſſes of the upright ſervants of the Lord? That is the day that ſhall rectifie all judgements, and cure the errours and contemptuous thoughts of an holy life, which no perſwaſions now can cure; that is the day that ſhall ſet all ſtraight, that now ſeems crooked; and ſhall ſatisfie us to the full,

that

that God was juſt, even when he proſpered his enemies, and afflicted the ſouls that loved him, and walkt in their integrity before him. We ſhall then ſee that which ſhall fully ſatisfie us of the reaſon and equity of all our ſufferings, which here we underwent; we ſhall marvel no more that God lets us weep, and groan, and pray, and turns away his face, and ſeems not to regard us. We ſhall then find that all our groans were heard, and all our tears and prayers did ſucceed, which we ſuſpected had been loſt. We ſhall then find that a duty performed in ſincerity, through all our lives, was never loſt; no nor a holy thought; nor a *Cup of cold water*, that from holy love we gave to *a Diſciple*. We ſhall then ſee that our murmurings, and diſcontents, and jealous unbelieving thoughts of God, which ſickneſs, or poverty, or croſſes, did occaſion, were all injurious to the Lord, and the fruit of infirmity; and that when we queſtioned his Love on ſuch accounts, we knew not what we ſaid. We ſhall then ſee that Death, and Grave, and Devils were all but matter for the glorifying of Grace, and for the triumph of our Lord and us.

Up then my ſoul, and ſhake off thy unbelief and dulneſs: Look up, and long, and meet thy Lord. The more thou art afraid of death, the more deſire that bleſſed day, when *morta-*

lity

tality shall be swallowed up of life, and the name of death shall be terrible no more: Though death be thy enemy, there is nothing but friendly in the coming of thy Lord. Though death dissolve thy nature, the Resurrection shall restore it, and make thee full reparation with advantage.

How glad would I have been to have seen Christ, but with the Wise Men in the Manger! or to have seen him disputing with the Doctors in his Child-hood in the Temple; or to have seen him do his Miracles, or heard him Preach; much more to have seen him as the three Disciples, in his transfiguration; or to have seen him after his Resurrection, and when he ascended up to Heaven. But how far is all this below the sight that we shall have of him when he comes in glory! when the brightness of his shining face shall make us think the Sun was darkness: and the glory of his attendants shall make us think what a sordid thing, and childish foolery was all the glory of this world! The face of Love shall be then unvailed, and ravish us into the highest Love and Joy, that our natures are capable of. Then doubt, and fear, and grieve, if thou canst! What then wilt thou think of all these disquieting, distrustful Thoughts that now so wrong thy Lord and thee? If *going into the Sanctuary, and fore-*

seeing

seeing the end, can cure our *brutish* mis-apprehensions of Gods providences, (*Psal.* 73. 17.) how perfectly will they be cured, when we see the glorious face of Christ, and behold the *New Jerusalem* in its glory, and when we are numbred with the *Saints* that *judge the world*? We shall never more be tempted then, to condemn the generation of the just, nor to think it vain to serve the Lord, nor to envy the prosperity of the wicked, nor to stagger at the promise through unbelief; nor to think that our sickness, death and grave, were any signs of unkindness or unmercifulness in God. We shall then be convinced that *sight* and *flesh* were unfit to censure the wayes of God, or to be our guides.

Hasten, O Lord, this blessed day! Stay not till Faith have left the earth; and infidelity, and impiety, and tyranny have conquered the rest of thine inheritance! Stay not till selfish uncharitable pride hath vanquished love and self-denyal and planted its Colonies of Heresie, confusion and cruelty in thy dominions: and Earth and Hell be turned into one. Stay not till the eyes of thy servants fail, and their hearts and hopes do faint and languish with looking and waiting for thy salvation. But if yet the day be not at hand, O keep up Faith, and Hope, and Love, till the Sun of perfect Love arise, and Time hath prepared us for Eternity, and Grace for Glory.

FINIS.

Some imitable Passages of the Life of *Elizabeth*, late Wife of Mr. *Joseph Baker*.

THough I spoke so little as was next to nothing, of our dear deceased friend; it was not because I wanted matter, or thought it unmeet: But I use it but seldom, lest I raise expectations of the like, where I cannot conscionably perform it. But he that hath promised to honour those that serve and honour him, (Joh. 12. 26. 1 Sam. 2. 30.) *and will come at last to be glorified in his Saints, and admired in all them that do believe,* (2 Thes. 1. 10.) *I know, will take it as a great and acceptable act of service, to proclaim the honour of his grace, and to give his servants their due on earth, whose souls are glorified with Christ in Heaven; though Serpentine enmity will repine and play the envious accuser.*

It is not the history of the Life of this precious

servant

ſervant of the Lord which I intend to give you: for I (was not many years acquainted with her:) but only ſome paſſages, which either upon my certain knowledge, or her own Diurnal of her courſe, or the moſt credible teſtimony of her moſt intimate judicious godly friends, I may boldly publiſh as true, and imitable in this untoward diſtempered generation.

She was born Novem. 1634. *in* Southwark *near* London *: the only child of* Mr. John Godeſchalk, alias Godſcall. *Her Father dying in her Child-hood, ſhe was left an Orphane to the Chamber of* London. *Her Mother after married* Mr. Iſaac Barton, *with whom ſhe had the benefit of Religious Education. But between ſixteen and ſeventeen years of age, by the ſerious reading of the Book called* The Saints Everlaſting Reſt, *ſhe was more throughly awakened, and brought to ſet her heart on God, and to ſeek ſalvation with her chiefeſt care: From that time forward ſhe was a more conſtant, diligent ſerious hearer of the ableſt Miniſters in* London, *riſing early, and going far to hear them on the week dayes, waiting on God for his confirming grace in the uſe of thoſe ordinances, which empty unexperienced hypocrites are eaſily tempted to deſpiſe: The Sermons which ſhe conſtantly wrote, ſhe diligently repeated at home for the benefit of others; and every week read over ſome of thoſe that ſhe had heard long before, that*

the fruit of them might be retained and renewed : it being not novelty that she minded.

In the year 1654. *being near one and twenty years of age, after seeking God, and waiting for his resolving satisfying directions, she consented to be joyned in marriage to* Mr. Joseph Baker, *by the approbation of her neareſt friends : God having taken away her Mother the year before. With him she approved herself indeed such a Wife as* Paul *(no Papist) describeth as meet for a Bishop or Pastor of the Church,* 1 Tim. 3. 11. [Even so must their Wives be grave, not slanderers, sober, faithful in all things.] *Some instances I shall give, for the imitation of others.*

1. *She was very exemplary in* self-denial *and* humility : *And having said thus much, what abundance have I comprehended? O what a beauty doth* self-denyal *and* humility *put on souls ! Nay what a treasure of everlasting consequence do these two words express? I shall give you a few of the discoveries.*

1. *It appeared in her accompanying in* London *with the holiest, how mean soever, avoiding them that were proud, and vain, and carnal : She desired most to be acquainted with those that she perceived were best acquainted with God, neglecting the pomp and vain glory of the world.*

2. *When she was called to a married state, though*

though her portion and other advantages invited persons of greater estates in the world, She chose rather to marry a Minister of known integrity, that might be a near, and constant guide, and stay and comfort to her, in the matters which she valued more than riches. And she missed not of her expectations, for the few years that she lived with him. Even in this age, when the Serpent is hissing in every corner at faithful Ministers, and they are contemned both by Prophane and Heretical Malignants. She preferred a mean life with such a one, for her spiritual safety and solace, before the Grandeur of the world.

3. *When some inhabitants of the City of* Worcester *were earnest with me to help them to an able Minister;* Mr. Baker *then living in* Kent *had about an hundred pound* per annum *: and when at my motion he was readily willing to take a great charge in* Worcester, *upon a promise from two men to make the maintenance fifty pounds a year by a voluntary Contribution, of the continuance of which he had no security; his Wife was a promoter, and no discourager of his self denyal, and never tempted him to look after greater things. And afterward, when I was afraid lest the smalness and uncertainty of the means, together with his discouragements from some of his people, might have occasioned his remove; and have heard of richer places mentioned to him, as he still answered*

that he had enough, and minded not removing without neceſſity: ſo was ſhe ever of the ſame mind, and ſtill ſeconded and confirmed him in ſuch reſolutions, even to follow Gods work while they had a competency of their own, and to mind no more.

4. *Her very ſpeech and behaviour did ſo manifeſt meekneſs, and humility that in a little converſe with her it might eaſily be diſcerned.*

5. *She thought nothing too mean for her, that belonged to her in her family and relation, no employment food, &c. ſaying often, that* [What God had made her duty, was not too low a work for her.] *And indeed, when we know once that it is a work that God ſets us upon, it ſignifieth much forgetfulneſs of him and our ſelves, if we think it too baſe, or think our ſelves too good to ſtoop to it.*

6. *No Neighbour did ſeem too mean or poor for her familiar converſe, if they were but willing.*

7. *She had a true eſteem, and chearful love for the meaneſt of her Husbands Relations, and much rejoyced in her comfort in his kindred, recording it among her experienced mercies.*

2. *She was very conſtant and diligent in doing her part of family-duties: teaching all the inferiours of her family, and labouring to ſeaſon them*

them with principles of holiness, and admonishing them of their sin and danger: never failing on the Lords Day at night to hear them read the Scriptures and recite their Catechisms, when publick duty, and all other family duty was ended: and in her Husbands absence praying with them. How much the imitation of such examples would conduce to the sanctifying of families, is easie to be apprehended?

3. *In secret duty she was very constant, and lived much in those two great soul-advancing works;* Meditation *and* Prayer *: in which she would not admit of interruptions. This inward holy diligence was it that maintained spiritual life within, which is the spring of outward acceptable works. When communion with God, and daily labour upon our own hearts is laid aside, or negligently and remisly followed, grace languisheth first within, and then unfruitfulness, if not disorders and scandals appear without.*

4. *Her Love to the Lord Jesus was evidenced by her great affection to his Ordinances, and Wayes, and Servants: A very hearty Love she manifested to those on whom the Image of God did appear, even the poorest and meanest, as well as the rich or eminent in the world: Nor did a difference in lesser matters, or any tolerable mistakes, alienate her affections from them.*

5. *She was a Christian of much plainness, simplicity & singleness of heart: far from a subtil crafty dissembling frame; & also from loquacity or ostentation. And the world was very low in her eyes to which she was long crucified, and on which she looked as a lifeless thing: Sensuality and pampering the flesh, she much loathed: When she was invited to feasts, she would oft complain, that they occasioned a difficulty in maintaining a sence of the presence of God, whose company in all her company, she preferred.*

6. *She was a very careful esteemer and redeemer of her time. At home in her family, the works of her general and particular calling took her up: When necessary business, and greater duties gave way, she was seldom without a Book in her hand, or some edifying discourse in her mouth, if there were opportunity. And abroad she was very weary of barren company that spent the time in common chatt, and dry discourses.*

7. *She used good company Practically and profitably, making use of what she heard for her own spiritual advantage. When I understood out of her Diary, that she wrote down some of my familiar discourses, with serious application to her self, it struck exceeding deep to my heart, how much I have sinned all my dayes, since I undertook the person of a Minister of Christ, by*

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the slightness and unprofitableness of my discourse; and how exceeding careful Ministers should be of their words, and how deliberately, wisely and seriously they should speak about the things of God, and how diligently they should take all fit opportunities to that end, when we know not how silent hearers are affected with what we say: For ought we know, there may be some that will write down what we say in their Books, or hearts, or both: And God and conscience write down all.

8. *In her course of* Reading *she was still laying in for use and practise. Her course was, when she read the Scriptures, to gather out passages, and sort and refer them to their several uses, as some that were fit subjects for her Meditations: some for encouragement to prayer, and other duties: Promises suited to various conditions and wants, as her papers shew.*

And for other Books, she would meddle with none but the sound and practical, and had no itch after the empty Books, which make ostentation of Novelty, and which Opinionists are now so taken with; nor did she like writing or preaching in envy and strife. And of good Books, she chose to read but few, and those very often over, that all might be well digested. Which is a course (for private Christians) that tends to avoid luxuriancy, and make them sincere and solid, and established.

 9. *She*

9. *She had the great blessing of a tender conscience. She did not slightly pass over small sins without penitent observation. Her Diary records her trouble, when causelessly she had neglected any Ordinance; or was hindered by Rain or small occasions: or if she had overslept her self, and lost a Morning-exercise in* London, *or came too late; or if she were distracted in secret duty: And if she miss of a Fast through miss-information and disappointments, and found not her heart duly sensible of the loss, that also she recorded. So did she her stirrings of anger, and her very angry looks, resolving to take more heed against them. Though all ought not to spend so much time in writing down their failings; yet all should watch, and renew repentance.*

10. *She was very solicitous for the souls of her friends: As for instance, her Brothers in Law; over whom she exercised a Motherly care, instructing them, and watching over them, and telling them of miscarriages, and counselling them: Causing them to keep a constant course of reading the holy Scriptures, and meditating on it (as far as she could:) Causing them to learn many Chapters without Book: and to read other good Books in season: Earnestly praying for them in particular: Much desiring one or both should be Ministers: And when her Father-in-*

law appointed the eldest to go to France, *she was much troubled for fear of his miscarriage among strangers, especially those of the Romish Way.*

11. *She was a serious Mourner for the sins of the time and place she lived in.*

12. *In sum, for strict, close, watchfull, holy walking with God, even her Husband professeth that she was a pattern to him. As I hinted before, she kept a daily acount in writing, (which is now to be seen from the beginning of the year* 1654.*) especially of these particulars.*

1. *Of the frame of her heart in every dayes duty; in Meditation, Prayer, Hearing, Reading* &c. *whether lively, or dull* &c.

2. *Of those sins which she had especially to repent of, and watch against.*

3. *Of her Resolutions and Promises, and how she kept them.*

4. *Of all special Providences to her self, Husband, Brothers, and others, and the improvement of them. As at the death of her Son, who died with great sighs and groans, she recorded her sense of the special necessity of holy Armour, and great preparation for that encounter when her turn should come to be so removed to the everlasting habitation.*

5. *Of her returns of Prayer, what answers, and grant of them she found.* 6. *Of*

6. *Of the state of her soul upon examination: how she found it, and what was the issue of each examination; and in this it seems she was very exact and punctual. In which, though many times fears and doubtings did arise, yet hath she frequent records of the discovery of evidences, and comfortable assurance of sincerity. Somtime when she hath heard Sermons in* London, *that helped her in her search: and somtimes when she had been reading writings that tended that way, she recorded what evidences she found, and in what degree the discovery was: If imperfect, resolving to take it up and follow the search further: And if she had much joy; she received it with jealousie, and expectation of some humbling consequent. When any grace languished, she presently turned to some apt remedy. As for instance, its one of her Notes, Novemb.* 1658. [I found thoughts of Eternity slight and strange, and ordinary imployments very desirable: at which I read Mr. *Bs. Crucifixion* & was awakened to Mortification and Humiliation, *&c.*]

The last time that she had opportunity for this work, was two or three dayes before her delivery in Child-bearing; where she finally recorded the apprehensions she had both of her bodily and spiritual State in these words, [Drawing near the time of my delivery, I am fallen into such weakness, that my life is in hazzard. I find

find some fears of death, but not very great, hoping (through grace) I die in the Lord.] *I only mention these hints, to shew the Method she used in her daily Accounts. To those Christians that have full leisure, this course is good: But I urge it not upon all. Those that have so great duties to take up that time, that they cannot spare so much to record their ordinary passages; Such must* remember *what others* record, *and daily renew repentance for their daily failings, and* record *only the extraordinary, observable, and more remarkable and memorable passages of their lives, lest they lose time from works of greater moment. But this excellent work of* Watchfulness *must be performed by all.*

And I think it was a considerable expression of her true wisdom, and care of her immortal soul, that when any extraordinary necessity required it, and she found such doubts, as of her self she was not able to deal with, she would go to some able experienced Minister, to open her case, and seek assistance (as she did more than once to my dear and ancient friend, Mr. Cross, *who in full age is since gone after her to Christ) And therefore chose a Minister in Marriage, that he might be a ready assistant in such cases of necessity, as well as a continual help.*

At last came that death to summon her soul away to Christ, for which she had so seriously

been

been preparing, and which she oft called a dark entry to her Fathers Palace. *After the death of her Children, when she seemed to be somewhat repaired after her last delivery, a violent Convulsion suddenly surprized her, which in a few dayes brought her to her end. Her understanding, by the fits, being at last debilitated, she finding it somewhat hard to speak sensibly, excused it, and said,* [I shall ere long speak another language] *Which were the last words which she spake with a tongue of flesh; and lying speechless eighteen hours after, she departed* August 17. 1659. Blessed are the dead that die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labours, and their works do follow them.

Our turn is coming: Shortly we shall also lay by flesh: this is our day of preparation: There is no preparing *time but this. Did men but know the difference between the death of the holy and the unholy, which doth not appear to fleshly eyes, how speedily would they turn! how seriously would they meditate! how fervently would they pray! how carefully would they live! how constantly, painfully and resolvedly would they labour! Did they well consider the difference between dying* prepared *and* unprepared, *and of what difficulty and yet everlasting consequence it is to die well; O then,*

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what manner of persons would men be, in all manner of holy conversation and godliness? and all their lives would then be a continued preparation for death, as all their life is a hasting towards it.

And now I shall only desire you, for the right understanding of all that I have here said, and to prevent the cavils of blinded malice, to observe these three or four particulars.

1. *That though I knew so much of her as easily maketh me believe the rest, upon so sure a testimony, and saw her Diary, yet the most of this History of her life, is the collection and observation of such faithful witnesses, as had much better opportunity than I to know the secrets of her soul and life.*

2. *That it is no wonder if many that knew her, perceived not all this by her, that is here expressed: For that knowledg of our outward carriage at a distance, will not tell our Neighbours what we do in our Closets: where God hath commanded us to shut our door upon us, that our Father which seeth in secret, may reward us openly. And many of the most humble and sincere servants of the Lord, are so afraid of hypocrisie, and hate ostentation, that their Justification and Glory is only to be expected from the searcher of hearts, (and a few of their more intimate acquaintance:) Though this was not*

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the case before us; the example described being more conspicuous.

3. *That I over-pass the large expessions of her charity, which you may hear from the poor and her intimate acquaintance, as I have done; that I may not grate upon the modesty of her surviving friends, who must participate in the commendations.*

4. *That it is the benefit of the living that is my principal end; Scripture it self is written much in History, that we may have matter of imitation before our eyes.*

5. *If any say, that here is no mention of her faults; I answer, Though I had acquaintance with her, I knew them not, nor ever heard from any other so much as might enable me to accuse her, if I were her enemy. Yet I doubt not but she was imperfect, and had faults, though unknown to me. The example of Holiness I have briefly proposed: They that would see examples of iniquity, may look abroad in the world, and find enough: I need not be the accuser of the Saints to furnish them. And I think if they enquire here of any thing notable, they will be hard put to it to find enough to cover the accusers shame.*

6. *It is the honour of Christ and Grace in his members, more than the honour of his servant that I seek.*

7. *And*

7. *And I would not speak that in commendation of the living which I do of the dead who are out of the reach of all temptations, of being lifted up with pride thereby: Unless it be such whose reputation the interest of Christ and the Gospel commandeth me to vindicate.*

8. *Lastly, I am so far from lifting up one above the rest of the members of Christ, by these commendations, and from abasing others whose names I mention not, that I intend the honour of all in* One, *and think that in the substance I describe all Saints, in describing one. I am not about a Popish work, of making a wonder of a Saint, as of a* Phœnix, *or some rare unusual thing. Saints with them must be Canonized, and their names put in the Calender: and yet their blind malice tels the world, that there are no such things as Saints among us. But I rejoyce in the many that I have communion with, and the many that have lately stept before me into Heaven, and are safe there out of the reach of malice, and of sin, and all the enemies of their peace; and have left me mourning, and yet rejoycing; fearing, and yet hoping; and with some desires, looking after them here behind: And the faster Christ calls away his chosen ones, whose graces were amiable in mine eyes, the more willing he maketh me to follow them, and to leave this world of darkness, confusion,*

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wickedneſs, danger, vanity and vexation, and to meet theſe precious ſouls in Life, where we ſhall rejoyce that we are paſt this howling wilderneſs, and ſhall for ever be with the Lord.

FINIS.

A SERMON OF JUDGMENT,

Preached at *Pauls* before the Honourable Lord Major and Aldermen of the City of *London*, *Decemb.* 17. 1654.
And now Enlarged.

By *Rich. Baxter.*

Rom. 14. 12. *Every one of you shall give account of himself to God.*

John 5. 28, 29. *The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good to the Resurrection of life, and they that have done evil, to the Resurrection of Damnation.*

London, Printed for *Nevil Simmons*, at the *Princes Arms* in St. *Paul's Church-yard*, 1672.

A SERMON OF JUDGMENT.

Preached at Paul's before the Right Honourable Lord Major and Aldermen of the City of London, Decemb. 17. 1654.

And now Enlarged.

By Rich. Baxter.

TO
The Right Honorable
CHRISTOPHER PACK,
Lord Maior of *LONDON*, with the Right Worshipful Aldermen.

Right Honorable,

Eeing desired to Preach before you at Pauls, *I was fain to preach a Sermon which I had preached once before to a poor ignorant Congregation in the Country, having little leisure for study in* London. *I was glad to see that the more curious stomacks of the Citizens did not nauseate our plain Country Doctrine, which I seemed to discern*

in the diligent attention of the greateſt Congregation that ever I ſaw met for ſuch a work: But I little expected that you ſhould have ſo far eſteemed that diſcourſe, as to have thought it meet for the view of the world, as I underſtood by a meſſage from you, deſireing it may be Printed. I readily obey your will, when it gives me the leaſt intimation of the will of God. Its poſsible ſome others may afford it the like favorable Acceptance and entertainment. I am ſure the ſubject is as neceſſary as common; and the Plainneſs makes it the fitter for the Ignorant, who are the far greater number, and have the greateſt need. I have added the 9, 10, 11. and 12. Heads or common places, which I did not deliver to you for want of time; and becauſe the reſt are too breifly touched (as contrived for an hours work) I have enlarged theſe [illegible] making them ſomewhat unſutable [illegible], yet [illegible]able to the uſe of thoſe [illegible] now intended for; The Directions alſo in the end are added.

Bleſſed be the Father of Lights, who

hath

hath set up so many burning and shining lights in your City, and hath Watered you so plenteously with the Rivers of his Sanctuary, that you have frequent opportunities for the refreshment of your souls, to the joy of your friends, the grief of your enemies, and the glory of that Providence which hath hitherto maintained them, in despite of Persecution, Heresies and Hell! It was not alwaies so in London: *It is not so in all other places, or famous Cities in the world: Nor are you sure that it will be alway so with you. It doth me good to remember what blessed Lights have shined among you, that now are more gloriously shining in a higher sphere:* Preston, Sibbes, Stoughton, Taylor, Stock, Randal, Gouge, Gataker, *with multitudes more that are now with Christ! It did me good to read in the Preface to* Gatakers *funeral Sermon by one of your reverend and faithful Guides, what a number of sound and unanimous Laborers are yet close at work in that part of Christs Vineyard! And it did me good in that short experience and observati-*

on while I was there, to hear and see so much of their Prudence, Unity and Fidelity.

Believe it, it is the Gospel of Christ *that is your Glory: and if* London *be more honorable then other great and famous Cities of the earth, it is the light of Gods face and the plenty and power of his ordinances and Spirit that doth advance and honour it. O know then the day of your visitation!*

Three things I shall take leave to propound to your consideration, which I am certain God requireth at your hand. The first is, that you grow in knowledg, humility, heavenliness and Unity according to the blessed means that you enjoy. In my eyes it is the greatest shame to a people in the world, and a sign of barbarousness or blockishness, when we can hear and read what a famous, learned powerful Minister such a place, or such a place had, and yet see as much ignorance, ungodlyness, unruliness and sensuality as if the Gospel had scarce ever been there. I hope it is not thus with you; but I have found it so in too many places of

England

England. *We that never saw the faces of their Ministers, but have onely read their holy Labours, have been ready to think,* Sure there are few ignorant or ungodly ones in such a Congregation! Sure they are a people rich in Grace, and eminently qualified above their brethren, who have lived under such Teaching as this! At least, sure there can be none left that have an enmity to the fear of God! *But when we have come to the Towns where such men spent their lives, and laid out their labours, we have found ignorant sottish worldlings, unprofitable or giddy unstable Professors, and some haters of godliness among them. O what a shame is this to them to the eyes of wise men! and what a confounding aggravation of their sin before God! Thrive therefore and be fruitful in the Vineyard of the Lord, that it may not repent him that he hath planted and watered you.*

The second is this; Improve your interest to the utmost, for the continuance of a faithful Ministry among you, and when any pla-

ces

ces are void, do what you can to get a sup-ply of the most Able men. Your City is the Heart of the Nation: you cannot be sick but we shall all feel it. If you be infected with false Doctrines, the Countryes will ere long receive the Contagion. You have a very great influence on all the Land, for good or evil! And do you think the unàermining enemies of the Church have not a special Design upon you in this poynt? and will not promote it as far as is in their power? Could they but get in Popish or dividing Teachers among you, they know how many advantages they should gain at once! They would have some to grieve and trouble your faithfull Guids, & hinder them in the work and lessen that estimation which by their Unity they would obtain: And every Deceiver will hope to catch some fish, that casteth his Net among such store. We beseech you if there be Learned, Holy, Judicous men in England, *that can be had for suply of such occasions, let them be yours; that you may be fed with the Best, and Guided by the Wisest, and we may have all recourse to you for*

advice

advice; and where there are most opposers and Seducers, there may be the most Powerful, Convincing helps at hand; Let us in the Country have the honest raw young Preachers, and see that you have the cheif Fathers and Pillars in the Church: I speak it not for your sakes alone, but because we have all Dependance on you.

The third thing which I humbly crave, is that you will Know them which Labour among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake; and be at Peace among your selves. 1 *Thes.* 5. 12, 13. *And that you will instead of greiving or rejecting your Guides,* Obey them that have the Rule over you, and submit your selves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you, *Heb.* 13. 17. *Encourage your Teachers, for their work is great, their spirits are weak, they are but frail men; the enemy is more industrious against them*

then

then any men; and their discouragements are very many, and the difficulties which they must encounter are very great. Especially, Obey, submit and encourage them in the work of Government and Exercise of Christs Discipline, and managing the Keys of the Kingdom which he hath put into their hands. Do you not perceive what a strait your Teachers are in! The Lord Jesus requireth them to exercise his Discipline faithfully and impartially: He giveth them not empty Titles of Rule, but layes upon them the burthen of Ruling: It is his work *more then their honour that he intends: and if they will have the* Honour, *it must be by the* work. *The work is, as to Teach the ignorant, and convince the unbelieving and gainsaying, so to admonish the disorderly and scandalous, and to reject and cast out of the Communion of the Church the Obstinate and Impenitent; and to set by the Leprous, that they infect not the rest; and to separate thus the precious from the vile by Christs Discipline, that dividing separation, and soul-destroying Transgressi-*

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ons may be prevented or cured. This work Christ hath charged upon them, and will have it done whoever is against it. If they obey him and do it, what a tumult, what clamours and discontents will they raise! How many will be ready to rise up against them with hatred and scorn! though it be the undoubted work of Christ, which even under persecution was performed by the Church-Guides. When they do but keep a scandalous untractable Sinner from the Communion of the Church in the Lords Supper, what repinings doth it raise! But, alas, this is a small part of the Discipline: If all the apparently obstinate and impenitent were cast out, what a stir would they make! And if Christ be not obeyed, what a stir will Conscience make? And it is not only between Christ and men, but between men and men, that your Guides are put upon streights. The Separatists reproach them for suffering the Impenitent to continue members of their Churches, and make it the pretence of their separation from them; having little to say of any moment against

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the authorized way of Government; but only against our slackness in the Execution. And if we should set to the close Exercise of it, as is meet, how would City and Country ring of it, and what indignation should we raise in the multitude against us! O what need have your Guides of your Encouragement and best assistance in this streight! God hath set them on a work so ungrateful and displeasing to flesh and blood, that they cannot be faithful in it, but twenty to one they will draw a world of Hatred upon themselves, if not mens fists about their ears. Festred sores will not be launcht and searcht with ease: Corrupted members are unwilling to be cut off, and cast aside: Especially if any of the great ones fall under the censure, who are big in the eyes of the world and in their own. And yet our Soveraign Lord must be obeyed; and his house must be swept, and the filth cast out, by what names or Titles soever it be dignified with men. He must be pleased, if all be displeased by it. Withdraw not your help then from this needfull work. It is by the

Word,

Word, Spirit, and Ministry, *that Christ the King of his Church doth Govern it: Not separatedly, but joyntly, by all three: To disobey these, is to disobey Christ: and subjection to Christ is essential to our Christianity. This well thought on, might do much to recover the* Unruly *that are recoverable. You may conjecture by the strange opposition that Church-Government meets with from all sorts of carnal and corrupted minds, that there is somewhat in it that is eminently of God. I shall say no more but this, that* It is an Able, Judicious, Godly, Faithful Ministry, not barely heard and applauded, but humbly and piously submited to, and obeyed in the Lord, that must be your truest present glory, and the means of your everlasting Peace and Joy.

So testifieth from the Lord, Your servant in the faith of Christ,

Rich. Baxter.

To the Ignorant or Careless Reader.

Seeing the providence of God hath commanded forth this plain Discourse, I shall hope (upon experience of his dealing in the like cases with me) That he hath some work for it to do in the world. Who knows but it was intended for the saving of thy soul, by opening thine eyes and awaking thee from thy sin, who art now in Reading of it! Be it known to thee it is the certain Truth of God, and of high concernment to thy soul that it treateth of: And therefore requireth thy most sober Consideration. Thou hast in it (how weakly soever it is mannaged by me) an advantage put into thy hand from God, to help thee in the greatest work in the world, even to prepare for the great approaching Judgment. In the name of God I require thee, cast not away this advantage: Turn not away thine ears or heart from this warning that is sent to thee from the

the living God! Seeing all the world cannot keep thee from Judgement, nor save thee in Judgement: let not all the world be able to keep thee from a speedy and serious preparation for it. Do it presently, least God come before thou art ready! Do it seriously, lest the Tempter over-reach thee, and thou shouldst be found among the foolish self deceivers when it is too late to do it better. I intreat this of thee on the behalf of thy soul, and as thou tendrest thy everlasting Peace with God, that thou wouldest afford these matters thy deepest Consideration. Think on them, whether they are not true and weighty: Think of them lying down and rising up. And seeing this small Book is faln into thy hands, all that I would beg of thee concerning it, is, that thou wouldst bestow now and then an hour to read it, and read it to thy family or friends as well as to thy self: and as you go, Consider what you read, and Pray the Lord to help it to thy heart, and to assist thee in the Practice, that it may not rise up in Judgement against thee. If thou have not leisure on other, take now and then an hour on the Lords dayes, or at night to that purpose: and if any passage through brevity (specially neer the beginning) seem dark to thee, Read it again, and again, and ask the help of an Instructer, that thou mayest understand it. May it but help thee out of the snares

of sin, and promote the saving of thy Immortal Soul, and thy comfortable appearance at the great day of Christ, I have the thing which I intended and desired. The Lord open thy Heart, and accompany his Truth with the Blessing of his Spirit! Amen.

A

SERMON

Of Judgement.

Preached at *Pauls* before the Honourable Lord Maior and Aldermen of the City of *London*, *Dec.* 17, 1654.

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2 Cor. 5. 10, 11. *For we must all appear before the Judgement seat of Christ. that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terrours of the Lord we perswade men.*

IT is not unlikely, that some of those wits that are taken more with things new then with things Necessary, will marvel that I choose so common a subject, and tell me that they all know this already. But I do it purposely upon these following

Conſiderations. 1. Becauſe I well know, that it is theſe Common Truths that are the great and neceſſary things which mens everlaſting happineſs or miſery doth moſt depend upon. You may be ignorant of many Controverſies and Inferiour points, without the danger of your ſouls, but ſo you cannot of theſe Fundamentals. 2. Becauſe its apparent by the lives of men, that few know theſe Common Truths ſavingly, that think they know them. 3. Becauſe there are ſeveral degrees of knowing the ſame Truths, and the beſt are imperfect in degree, the principal growth in knowledg that we ſhould look after, is not to know *more* matters then we knew before, but to know *that better* and with a clearer light and firmer apprehenſion, which we darkly and ſleightly knew before You may more ſafely be without *any* knowledge at all of many lower Truths, then without *ſome further degree* of the knowledge of thoſe which you already know. 4. Beſides it is known by ſad Experience, that many periſh who know the Truth, for want of the conſideration of it: and making uſe of what they know, and ſo their knowledge doth but condemn them. We have as much need therefore to teach and help you to get theſe Truths which you know into your hearts and lives, as to tell you more. 5. And indeed, it is the im-

preſſion

preſſion of theſe great and Maſter-Truths, wherein the vitals and eſſentials of Gods Image upon the ſoul of man doth conſiſt: And it is theſe Truths that are the very Inſtruments of the great works that are to be done upon the heart by the Spirit and our ſelves. In the right uſe of theſe it is that the Principal part of the skill and holy wiſdom of a Chriſtian doth conſiſt; and in the diligent and conſtant uſe of theſe lieth the life and trade of Chriſtianity. There is nothing amiſs in mens hearts or lives, but it is for want of ſound knowing and believing, or well uſing theſe Fundamentals. 6. And moreover, methinks, in this choice of my ſubject, I may expect this advantage with the Hearers, that I may ſpare that labour that elſe would be neceſſary for the proof of my Doctrine: and that I may alſo have eaſier acceſs to your hearts, and have a fuller ſtroak at them, and with leſs reſiſtance. If I came to tell you of any thing not Common, I know not how far I might expect belief from you. You might ſay *Theſe things are uncertain to us, or all men are not of this mind.* But when every Hearer confeſſeth the truth of my Doctrine, and no man can deny it, without denying Chriſtianity it ſelf, I hope I may expect that your hearts ſhould the ſooner receive the impreſſion of this Doctrine, and the ſooner yield to the duties which

it directs you to: and the easier let go the sins which from so certain a Truth shall be discovered.

The words of my text, are the reason which the Apostle giveth both of his perswading other men to the fear of God, and his care to approve to God his own heart and life. They contain the Assertion and Description of the great Judgement, and one use which he makes of it. It assureth us, that Judged we *must be*, and *who* must be so Judged, and *by whom*, and *about what* and *on what terms*, and *to what end*,

The meaning of the words, so far as is necessary, I shall give you briefly. *We all*, both we Apostles that preach the Gospel, and you that hear it, *must*, willing or unwilling, there is no avoiding it, *Appear*, stand forth or make your appearance, and there have your hearts & ways laid open, and appear as well as we. *Before the Judgement seat of Christ*; *i. e.* before the Redeemer of the world, to be Judged by him as our Rightful Lord. *That every one*, even of all mankind which are, were, or shall be, without exception; *May receive*, that is, may receive his sentence adjudging him to his due; and then may receive the execution of the sentence; and may go away from the barr with that Reward or Punishment that is his due according to the law by which he is Judged. *The things done in his body*,

body, that is, the due Reward of the works done in his body; or as some copies read it, *The things proper to the body*, i. e. due to the man, even body as well as soul. *According to what he hath done, whether it be good or bad*: i. e. This is the cause to be tried and Judged, whether men have done well or ill, whiles they were in the flesh; and what is due to them according to their deeds. *Knowing therefore*, &c. *i. e.* Being certain therefore that these things are so, and that such a Terrible Judgement of Christ will come, we perswade men to become Christians, and live as such, that they may then speed well, when others shall be destroyed; or as others, *Knowing the fear of the Lord*, that is the true Religion, *we perswade men.*

Doct. 1. There will be a Judgement. *Doct.* 2. Christ will be the Judge. *Doct.* 3. All men shall there appear. *Doct.* 4. Men shall be then Judged according to the works that they did in the flesh; whether good or evil. *Doct.* 5. The end of Judgement is, that men may receive their final due by Sentence and Execution. *Doct.* 6. The knowledge and consideration of the terrible Judgement of God, should move us to perswade, and men to be perswaded to carefull preparation.

The ordinary method for the handling of this subject of Judgement should be this. 1. To

shew you what Judgement is in the General, and what it doth contain: and that is 1. The persons. 2. The cause. 3. The Actions. 1. The parties are, 1. the Accuser. 2. the Defendant. 3. Sometime Assistants. 4. The Judge. 2. The cause contains. 1. The Accusation. 2. The Defence. 3. With the Evidence of both. 4. And the Merit. The merit of the cause is as it agreeth with the Law and Equity. 3. The Judicial actions are, I. Introductory. 1. Citation. 2. Compulsion if need be. 3. Appearance of the Accused. II. Of the Essence of Judgement, 1. Debate by 1. the Accuser. 2. Defendant, called the Disceptation of the cause. 2. By the Judge. 1. Exploration. 2. Sentence. 3. To see to the execution: But because this Method is less suitable to your capacities, and hath something humane, I will reduce all to these following heads.

1. I will shew what Judgement is.
2. Who is the Judge: and why.
3. Who must be Judged.
4. Who is the Accuser.
5. How the citation, constraint and appearance will be.
6. What is the Law by which men shall be judged.
7. What will be the cause of the day: what the Accusation, and what must be the just Defence.
8. What will be the Evidence.

9. What

9. What are those frivolous insufficient excuses by which the unrighteous may think to escape.

10. What will be the sentence: who shall *dye*, and who shall *live*; and what the Reward and Punishment is.

11. What are the Properties of the Sentence.

12. What and by whom the execution will be. In these particular heads we contain the whole Doctrine of this Judgement, and in this more familiar method shall handle it.

I. FOR the first, Judgement, as taken *largely*, comprehendeth all the forementioned particulars; As taken more *strictly* for the Act of the Judge, it is *the trial of a Controverted case*. In our case note these things following.

1. Gods Judgement is not intended for any Discovery to himself of what he knows not already: he knows already what all men are: and what they have done: and what is their due: But it is to discover to others and to men themselves the ground of his sentence, that so his Judgement may attain its end: for the glorifying his grace on the Righteous, and for the

the convincing the wicked of their sin and desert, and to shew to all the world the Righteousness of the Judge, and of his Sentence and Execution, *Rom.* 3. 4,26. and *Rom.*2.2.

2. It is not a controversie therefore undecided in the mind of God, that is there to be decided, but onely one that is undecided as to the knowledge and mind of creatures.

3. Yet is not this Judgement *a bare Declaration*, but *a Decision*, and so *a Declaration* thereupon: the cause will be then put out of controversie, and all further expectation of Decision be at an end ; and with the justified there will be no more Accusation, and with the condemned no more hope for ever.

II. FOR the second thing, who shall be the Judge ; I answer, The Judge is *God himself by Jesus Christ.*

1. Principally, God as Creator.

2. As also, God as Redeemer, the humane nature of Jesus Christ having a derived subordinate power. God lost not his right to his creature either by mans fall, or the Redemption by Christ, but by the latter hath a new further right: but it is in and by Christ that God Judgeth : For as *meer Creator of innocent man*, God

judgeth

judgeth none, but hath committed all judgement to the Son, who hath procured this right by the redeeming of fallen man, *John* 5.22. But as the Son only doth it in the neereſt ſenſe, ſo the Father as Creator doth it remotely and principally.

1. In that the power of the Son is derived from the Eather, and ſo ſtandeth in ſubordination to him as Fountain or Efficient.]

2. In that the Judgement of the Son (as alſo his whole Mediatorſhip) is to bring men to God their maker as their ultimate end, and recover them to him from whom they are faln, and ſo as a means to that end, the Judgement of the Son is ſubordinate to the Father.

From hence you may ſee theſe following Truths worthy your conſideration.

1. That all men are Gods creatures, and none are the workmanſhip of themſelves or any other; or elſe the Creator ſhould not Judge them on that right.

2. That Chriſt dyed for All, and is the Redeemer of the world, and a ſacrifice for All, or elſe he ſhould not Judge them on that Right. For he will not Judge wicked men as he will do the Devils, as the *meer enemies* of his Redeemed ones, but as being themſelves his ſubjects in the world, and being bought by him, and therefore become his own, who ought to have

have glorified him that bought them. 2 *Cor.* 5. 14,15. 2 *Pet.* 2. 1. 1 *Cor.* 6. 19, 20. 1 *John* 2. 2. *Heb.* 2. 9. 1 *Tim.* 2. 6. 7.

3. Hence it appeareth that all men were under some Law of grace, and did partake of some of the Redeemers mercy. Though the Gospell came not to all, yet all had that mercy which could come from no other Fountain but his Blood, and which should have brought them neerer to Christ then they were, (though it were not sufficient to bring them to believe:) and which should have led them to Repentance. *Rom.* 2. 4. For the neglecting of which they justly perish; and not *meerly* for sinning against the law that was given man in innocency: Were that so, Christ would not Judge them as Redeemer, and that for the abuse or not-improvement of his Talents, as he tels us he will do, *Mat.* 25. *per totum.*

4. If God will be the Judge, then none can expect by any shifts or indirect means to scape at that day. For how should it be?

1. It is not possible that any should keep out of sight, or hide their sin and the evil of their actions, and so delude the Judge: God will not be mocked now, nor deceived then, *Gal.* 6. 7. they grosly deceive themselves that imagine any such thing: God must be Omniscient and all-seeing, or he cannot be God. Should

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you hide your caſe from men and from Devils, and be ignorant of it your ſelves, yet cannot you hide it from God. Never did there a thought paſs thy heart, or a word paſs thy mouth, which God was not acquainted with: and as he knows them, ſo doth he obſerve them He is not as Imperfect man, taken up with other buſineſs ſo that he cannot mind *All*, As eaſie is it with him to obſerve every Thought, or Word, or Action of thine, as if he had but *that one* in the world to obſerve: and as eaſie to obſerve each particular ſinner, as if he had not another creature to look after in the world. He is a fool indeed that thinks now that God takes no notice of him, *Ezek.* 8. 12. and 9. 9. or, that thinketh then to eſcape in the croud: He that found out one Gueſt that had not on a wedding Garment, *Mat.* 22. 12. will then find out every unholy ſoul, and give him ſo ſad a ſalutation as ſhall make him ſpeechleſs. *Job* 11. 11. *For he knoweth vain man; he ſeeth wickedneſs alſo*, and *will he not conſider it?*

2. It is not poſſible that any ſhould ſcape at that Day by any Tricks of wit and falſe Reaſoning in their own Defence. God knoweth a ſound Anſwer from an unſound, and a Truth from a Lye. Righteouſneſs may be perverted here on earth, by outwitting the Judge; but ſo will it not be then: To hope any of this is

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to hope that God will not be God. It is in vain then for the *unholy* man to say he is *holy*; or for any sinner to deny, or excuse, or extenuate his sin: To bring forth the counterfeit of any Grace, and plead with God any shels of hypocritical performances, & to think to prove a Title to heaven by any thing short of Gods Condition, all these will be vain attempts.

3. And as impossible will it prove by fraud or flattery, by perswasion or bribery, or by any other means, to pervert Justice by turning the mind of God who is the Judge: fraud and flattery, bribery and importunity may do much with weak men; but with God they will do nothing. Were he changeable and partial, he were not God.

4. If God be Judge, you may see the Cavils of Infidels are fooliſh, when they ask, *How long will God be in Trying and Judging so many persons, and taking an account of so many Words, and Thoughts and Deeds? Sure it will be a long time, and a difficult work.* As if God were as man, that knoweth not things till he seek out their Evidence by particular signs. Let these fools understand, if they have any understanding, that the infinite God can shew to every man at once, all the thoughts, and words, and actions that ever he hath been guilty of. And in the twink of an eye, even at one view,

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can make all the world to see their ways and their deservings, Causing their Consciences and Memories to present them all before them in such a sort as shall be equivalent to a verbal debate. *Psal.* 50.21,22. he will set them in order before them.

5. If Jesus Christ be the Judge, then what a comfort must it needs be to his members, that he shall be Judge that loved them to the death, and whom they loved above their lives, and he who was their Rock of hope and strength, and the desire and delight of their souls!

6. And if Jesus Christ must be the Judge, what confusion will it bring to the faces of his enemies, and of all that set light by him in the day of their visitation? to see Mercy turned against them, and he that dyed for them, now ready to condemn them: and that blood and grace which did Aggravate their sin, to be pleaded against them, to the increase of their misery: how sad will this be!

7. If the God of Love, and Grace and Truth, be Judge, then no man need to fear any wrong. No subtilty of the Accuser, nor darkness of Evidence: no prejudice or partiality, or what soever else may be imagined, can there appear to the wrong of your cause. Get a good cause and fear nothing: and if your cause be bad, nothing can deliver you.

III. FOR the Third Point, *Who are they that must be Judged?*

Answ. All the rational Creatures in this lower world. And it seems, Angels also, either *all*, or *some:* But because their case is more darkly made known to us, and less concerns us, we will pass it by. Every man that hath been made or born on earth (except Christ, who is God and man; and is the Judge) must be judged. If any foolish Infidels shall say, *Where shall so great a number stand?* I answer him, That he knoweth not the things invisible; either the nature of Spirits and spiritual bodies, nor what place containeth them, or *how*; but easily he may know that he that gave them all a being, can sustain them all, and have room for them all, and can at once disclose the thoughts of all, as I said before.

The first in Order to be judged, are, the Saints, *Mat.* 25. and then with Christ they shall judge the rest of the World, 1 *Cor.* 6. 2,3. not in an equal authority and commission with Christ, but as the present approvers of his Righteous Judgement. The Princes of the earth shall stand then before Christ, even as the Peasants; and the honourable as the base; the rich

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and the poor ſhall meet together, and the Lord ſhall judge them all, *Prov.* 22. 2. No men ſhall be excuſed from ſtanding at that Bar, and giving up their account, and receiving their doom. Learned and unlearned, young and old, godly, and ungodly, all muſt ſtand there. I know ſome have vainly imagined, that the righteous ſhall not have any of their ſins mentioned, but their graces and duties only; but they conſider not, that things will not then be tranſacted by words as we do now, but by cleeer diſcoveries by the infinite Light; and that if God ſhould not diſcover to them their ſins, he would not diſcover the Riches of his Grace in the pardon of all theſe ſins: even then they muſt be humbled in themſelves, that they may be glorified and for ever cry, Not unto us Lord, but unto thy name be the glory.

IV. FOR the Forth Particular, *Who will be the Accuſer?*

Anſw. 1. Satan is called in Scripture the Accuſer of the Brethren, *Rev.* 12. 10. and we find in *Job* 1. and other places, that now he doth practiſe even before God: and therefore we judge it probable that he will do ſo then. But we would determine of no-

thing that Scripture hath not clearly determined.

2. Conſcience will be an Accuſer, though eſpecially of the wicked, yet in ſome ſence of the righteous; for it will tell the truth to all: and therefore ſo far as men are faulty, it will tell them of their faults. The wicked it will accuſe of unpardoned ſin, and of ſin unrepented of; the godly only of ſin repented of and pardoned. It will be a Glaſs wherein every man may ſee the face of his heart and former Life, *Rom.* 1. 15.

3. The Judge himſelf will be the Principal Accuſer: for it is he that is wronged, and he that proſecutes the cauſe, and will do juſtice on the wicked: God judgeth even the righteous themſelves to be ſinners, or elſe they could not be pardoned ſinners. But he judgeth the wicked to be impenitent, unbelieving, unconverted ſinners. Remember what I ſaid before, that it is not a verbal accuſation, but an opening of the truth of the cauſe to the view of our ſelves and others, that God will then perform.

Nor can any think it unworthy of God to be mens Accuſer by ſuch a diſcloſure, it being no diſhonour to the pureſt light to reveal a dunghill, or to the greateſt Prince to accuſe a Traytor. Nor is it unmeet that God ſhould be both Accuſer and Judge; ſeeing he is both abſolute

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Lord, and perfectly just, and so far beyond all suspition of Injustice. His Law also doth virtually accuse, *Joh.*5 45. but of this by it self.

V. FOR the Fifth Particular, *How will the sinners be called to the Bar?*

Answ. God will not stand to send them a Citation, nor require him to make his voluntary Appearance: but willing or unwilling, he will bring them in.

1. Before each mans particular Judgement he sendeth Death to call away his soul, a surly Serjeant, that will have no Nay: How dear so ever this world may be to men, and how loth so ever they are to depart, away they must, and come before the Lord that made them? Death will not be bribed. Every man that was set in the vineyard in the morning of their lives must be called out at evening to receive according to what he hath done: then must the naked soul alone appear before its Judge and be accomptible for all that was done in the body: and be sent before till the final judgement to remain in happiness or misery, till the body be raised again, and joyned to it.

In this appearance of the soul before God, it seemeth by Scripture, that there is some Mini-

ſtry of Angels; for *Luke* 16. 22. it is ſaid that the Angels carried *Lazarus*, that is, his ſoul, into *Abrahams* boſom. What local motion there is, or ſituation of ſouls, is no fit matter for the enquiry of Mortals: and what it is in this that the Angels will do, we cannot clearly underſtand as yet; but moſt certain it is, that as ſoon as ever the ſoul is out of the body, it comes to its account before the God of Spirits.

2. At the end of the world the bodies of all men ſhall be raiſed from the earth, and joyned again to their ſouls; and the ſoul and body ſhall be judged to their endleſs ſtate; and this is the great and general Judgement, where all men ſhall at once appear. The ſame power of God that made men of nothing, will as eaſily then new-make them by a Reſurrection; by which he will add much more perfection, even to the wicked in their Naturals, which will make them capable of the greater miſery; even they ſhall have immortal and incorruptible bodies, which may be the ſubjects of immortal woe, 1 *Cor.* 15.53. *John* 5.28,29.

Of this Reſurrection, and our Appearance at Judgement, the Angels will be ſome way the Miniſters: as they ſhall come with Chriſt to Judgement, ſo they ſhall ſound his Trumpet, 1 *Theſ.* 4.16. and they ſhall gather the wicked

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out of Gods Kingdom; and they shall gather the Tares to burn them, *Matth.* 13. 39, 40, 41. in the end of the world the Angels shall come forth and sever the wicked from among the just, and shall cast them into the Furnace of fire, *Mat.* 17.49,50.

FOR the sixth particularly, *What Law is it that men shall be Judged by?*

Answ. That which was given them to live by: Gods Law is but *the sign of his will, to teach us what shall be due from us and to us*; before we fell he gave us such a Law as was suitable to our perfection; when we had sinned and turned from him, as we ceased not to be his creatures, nor he to be our Lord, so he destroyed not his Law, nor discharged or absolved us from the duty of our obedience. But because we stood condemned by thy Law, and could not be Justified by it, having once Transgressed it, he was pleased to make a *Law of Grace*, even *a new, a remyding Law*, by which we might be saved from the deserved punishment of the Old. So we shall be tryed at Judgement upon both these Laws, but ultimately upon the Last. The first Law commanded perfect Obedience, and threat-

ned Death to us if ever we disobeyed; the second Law finding us under the Guilt of sin against the first, doth command us to Repent and Believe in Christ, and so to return to God by him; and promiseth us pardon of all our sins upon that Condition, and also if we persevere, everlasting Glory. So that in Judgement though it must be first evinced that we are sinners, and have deserved Death according to the Law of puer nature; yet that is not the upshot of the Judgment. For the enquiry will be next, whether they have accepted the remedy, and so obeyed the Law of grace, and performed its Condition for pardon and salvation; and upon this our Life or Death will depend. It is both these Laws that condemn the wicked; but it is only the Law of grace that justifieth the righteous.

Obj. *But how shall Heathens be judged by the Law of grace, that never did receive it?*

Answ. The express Gospel some of them had not, and therefore shall not directly be judged by it; but much of the Redeemers mercy they did enjoy, which should have led them to repent, and seek out after Recovery from their misery, and to come nearer Christ; and for the neglect and abuse of this, they shall be judged, and not meerly for sinning against the Law that was given us in pure innocency: So that

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Christ as Redeemer shall judge them as well as others: though they had but one Talent, yet must they give an account of that to the Redeemer, from whom they recived it. But if any be unsatisfied in this, let them remember, that as God hath left the state of such more dark to us, and the terms on which he will judge them; so doth it much more concern us to look to the terms of our own Judgement.

Obj. *But how shall infants be judged by the Gospel, that were uncapable of it?*

Answ. For ought I find in Scripture, they stand or fall with their parents, and on the same terms; but I leave each to their own thoughts.

VII. FOR the seventh head, *What will be the cause of the day to be enquired after? what the accusation, and what the Defence?*

Answ. This may be gathered from what was last said. The great cause of the day will be to enquire and determine who shall die, and who shall live, who ought to go to heaven, and who to hell for ever, according to the Law by which they must then be judged.

1. As there is a twofold Law by which they must be judged; so will there then be a two-

ſold Accuſation. The firſt will be, that they were *ſinners*, and ſo having violated the Law of God, they Deſerve Everlaſting Death, according to that Law: If no defence could be made, this one accuſation would condemn all the world; for it is moſt certain that all are ſinners, and as certain that all ſin deſerveth Death. The only defence againſt this Accuſation lyeth in this Plea; Confeſſing the charge, we muſt plead that Chriſt hath ſatisfied for ſins, and upon that conſideration God hath forgiven us, and therefore being forgiven, we ought not to be puniſhed; To prove this we muſt ſhew the pardon under Gods hand in the Goſpel. But becauſe this pardoning Act of the Goſpel doth forgive none but thoſe that Repent and believe, and ſo return to God, and to ſincere Obedience for the time to come; therefore the next Accuſation will be, that *we did not perform theſe Conditions of forgiveneſs; and therefore being Unbelievers, Impenitent and Rebels againſt the Redeemer, we have no right to pardon, but by the ſentence of the Goſpel, are lyable to a greater puniſhment for this contempt of Chriſt and Grace.* This Accuſation is either *true* or *falſe*: where it is *true*, God and Conſcience, who ſpeak the truth, may well be ſaid to be the Accuſers: Where it is *falſe*, it can be only the work of Satan the malicious adverſary who,

who, as we may see in *Jobs* case, will not stick to bring a false Accusation.

If any think that the Accuser will not do so vain a work, at least they may see that *potentially* this is the Accusation that lyeth against us, and which we must be justified against. For all *Justification* implyeth an *Actual* or *Potential Accusation.*

He that is truly accused of final Impenitency, or Unbelief, or Rebellion, hath no other Defence to make; but must needs be condemned.

He that is falsly accused of such non-performance of the condition of Grace, must deny the Accusation, and plead his own personal Righteousness as against that Accusation; and produce that Faith, Repentance and sincere Obedience and Perseverance by which he *fulfilled* that Condition, and so is *Evangelically Righteous* in himself, and therefore hath part in the blood of Christ which is instead of a *Legal righteousness* to him, in all things else, as having procured him a pardon of all his sin, and a right to everlasting glory.

And thus we must then be Justified by Christs satisfaction only, against the accusation of being *sinners in general*, and of deserving Gods wrath for the Breach of the Law of works: But we must be justified by our faith, repen-

repentance and sincere Obedience it self, against the Accusation of being *Impenitent, Unbelievers, and Rebels against Christ*, and having not performed the Condition the of promise, and so having no part in Christ and his Benefits.

So that in summ you see, that the cause of the day will be to enquire, Whether, being all known sinners, we have accepted of Christ upon his terms, and so have right in him and his benefits, or not? Whether they have forsaken this vain world for him, and loved him so faithfully, that the have manifested it, in parting with these things at his Command? And this is the meaning of *Mat.* 25. Where the enquiry is made to be, whether they have fed and visited him in his members, or not? That is, whether they have so far loved him as their Redeemer, and God by him, as that they have manifested this to his members according to Opportunity, though it cost them the hazard or loss of all: Seeing danger, and labour, and cost, are fitter to express love by, then Empty Complements and bare Professions.

Whether it be particularly enquired after, or only taken for granted that men are sinners, and have deserved Death according to the *Law of works*, and that Christ hath satisfied by

by his death, is all one as to the matter in hand, seeing Gods enquiry is but the Discovery and Conviction of us. But the last Question, which must decide the Controversie, will be, whether we have performed the condition of the Gospel?

I have the rather also said all this, to shew you in what sense these words are taken in the text, that *Every man shall be Judged according to what he hath done in the flesh; whether it be good or bad.* Though every man be Judged *worthy* of Death for sinning, yet every man shall not be Judged *to dye* for it. and no man shall be Judged *worthy* of Life *for* his good works: It is therefore according to the Gospel, as the rule of judgment, that this is meant. They that have Repented and believed, and returned to *true*, though *imperfect* Obedience, shall be Judged to everlasting Life, *according* to these works; not because these works *Deserve* it, but because the *free Gift in the Gospel* through the blood of Christ, doth make these things the *condition* of our possessing it. They that have lived and dyed Impenitent Unbelievers and Rebels against Christ; shall be judged to everlasting punishment, *because* they have deserved it both by their sin in *general* against the Law, and by these sins in *special* against the Gospel. This is called *the Merit of the Cause*,

Cauſe, that is, what is a mans *due* according to the true meaning of the Law; Though the due may be by free gift. And thus you ſee what will be the cauſe of the Day, and the matter to be enquired after and decided, as to our life or death.

VIII. THE next point in our method, is, to ſhew you, *What will be the Evidence of the Cauſe?*

Anſw. There is a fivefold Evidence among men. 1. When the fact is notorious. 2. The knowledg of an unſuſpected Competent Judg. 3. The parties Confeſſion. 4. Witneſs. 5. Inſtruments and viſible effects of the action. All theſe Evidences will be at hand, and any one of them ſufficient for the conviction of the guilty perſon at that day.

1. As the ſins of all men; ſo the Impenitency and Rebellion of the wicked was notorious or at leaſt will be then. For though ſome play the hypocrites, and hide the matter from the World and themſelves, yet God ſhall open their hearts and former lives to themſelves, and to the view of all the world. He ſhall ſet their ſins in order before them ſo, that it ſhall be utterly in vain to deny or excuſe them. If any men will then think to make their cauſe as good to God as they can now do to us, that are not able to ſee their

th*lfully before their Judge*? that know every thy their Judge is looking on them while hey forget him, and give up themſelves to the world, and yet go on even under his eye, as if to his face they dared him to puniſh them?

3. The third Evidence will be, *The ſinners Confeſſion.* God will force their own Conſciences to witneſs againſt them, and their own tongues to confeſs the Accuſation. If they do at firſt excuſe it, he will leave them ſpeechleſs, yea and condemning themſelves before they have done.

Oh what a difference between their language now and then! *Now* we cannot tell them of their ſin and miſery, but they either tell us of our own faults, or bid us look to our ſelves, or deny or excuſe their fault, or make light of it: but *then* their own tongues ſhall confeſs them, and cry out of the wilful folly that they committed, and lay a heavier charge upon them then we can now do. *Now* if we tell them that we are afraid they are unregenerate, and leſt their hearts are not truly ſet upon God; they will tell us they hope to be ſaved with ſuch hearts as they have: But *then*. Oh how they will confeſs the folly and falſeneſs of their own hearts! You may ſee a little of their caſe even in deſparing ſinners on earth, how far they are from denying or excuſing

ſing their ſins. *Judas* cryes out, *I have ſinned in betraying Innocent blood*, *Mat.* 27. 4. out of their own mouth ſhall they be Judged. That very tongue that now excuſeth their ſin, will in their torments be their great Accuſer. For God will have it ſo to be-

4. The fourth Evidence will be the *witneſs of others*. Oh how many thouſand witneſſes might there be produced, were there need to convince the guilty ſoul at that day!

1. All the Miniſters of Chriſt that ever preached to them, or warned them, will be ſufficient witneſſes againſt them: *We muſt needs* teſtifie that we preached to them the truth of the Goſpel, and they would not believe it. We preached to them the goodneſs of God, yet they ſet not their hearts upon him; we ſhewed them their ſin, and they were not humbled. We told them of the danger of an unregenerate ſtate and they did not regard us: we acquainted them with the abſolute neceſsity of holineſs, but they made light of all: We let them know the deceitfulneſs of their hearts, and the need of a cloſe and faithful examination, but they would not beſtow an hour in ſuch a work; nor ſcarce once be afraid of being miſtaken and miſcarrying. We let them know the vanity of this world, and yet they would not forſake it, no not for Chriſt and the hopes of

of glory : we told them of the everlasting felicity they might attain, but they would not set themselves to seek it.

What we shall think of it *then*, the Lord knows; but surely it seemeth *now* to us a matter of very sad consideration, that we must be brought in as witnesses against the souls of our neighbours and friends in the flesh. Those whom we now unfeignedly love, and would do any thing that we were able to do for their good, whose welfare is dearer to us then all worldly enjoyments; Alas, that we must be forced to testifie to their faces for their condemnation! Ah Lord, with what a heart must a poor Minister study, when he considereth this, that all the words that he is studying must be brought in for a witness against many of his hearers! with what an heart must a Minister Preach, when he remembreth that all the words that he is speaking must condemn many, if not most of his hearers? Do we desire this sad fruit of our Labours? No, we may say with the Prophet, *Jer.* 17.16. *I have not desired the woful day, thou knowest* : No, if we desired it, we would not do so much to prevent it : we would not study, and preach, and pray, and intreat men, that if it were possible we might not be put on such a task. And doubtless it should make every honest Minister study hard, and pray hard, and

intreat hard,and ſtoop low to men, and be earneſt with men in ſeaſon and out of ſeaſon, that if it may be, they may not be the condemners of their peoples ſouls. But if men will not hear,and there be no remedy, who can help it? Chriſt himſelf came not into the world to condemn men, but to ſave them, and yet he will condemn thoſe that will not yield to his ſaving work: God takes no pleaſure in the death of a ſinner,but rather that he repent,and return,and live, *Ezek.* 18. 23. 32. and yet he will rejoyce over thoſe to do them hurt, and deſtroy them that will not return, *Deut.*28.63. And if we muſt be put on ſuch a work, he will make us like minded. The Holy Ghoſt tells us,that the Saints ſhall Judge the world, 1 *Cor.* 6. 2, 3. and if they muſt Judge,they will Judge as God Judgeth; you cannot blame us for it ſinners: we now warn you of it before hand, and if you will not prevent it, blame not us, but your ſelves. Alas! we are not our own Maſters: As we now ſpeak not to you in our own names, ſo then we may not do what we liſt our ſelves, or if we might, our wills will be as Gods will. God will make us Judge you, and witneſs againſt you; Can we abſolve you, when the righteous God will condemn you? when God is againſt you, whoſe ſide would you have us be of? We muſt be either againſt *God* or *you*;

And

And can you think that we ſhould be for any one againſt our Maker and Redeemer? We muſt either condemn the Sentence of Jeſus Chriſt, or condemn you; and is not there more reaſon to condemn you then him? can we have any mercy on you, when he that made you vvill not ſave you, and he that formed you, will ſhew you no mercy? *Iſa.* 27.11. yea when he that dyed for you, will condemn you, ſhall we be more merciful then God? But alas! if vve ſhould be ſo fooliſh and unjuſt, vvhat good would it do you? If we would be falſe vvitneſſes and partial Judges, it vvould not ſave you; vve are not Juſtified if vve abſolve our ſelves, 1 *Cor.* 4. 4. hovv unable then ſhall vve be againſt Gods Sentence to juſtifie you? if all the world ſhould ſay, you were holy and penitent, when God knows you were unholy and impenitent, it will do you no good. You pray every day that *his will* may be done, and it will be done: It will be done *upon* you, becauſe it vvas not done *by* you. What would you have *us* ſay, if God ask us, *Did you tell this ſinner of the need of Chriſt, of the glory of the world to come, and the vanity of this?* Should we lye, and ſay we did not? what ſhould we ſay if he ask us, *Did not you tell them the miſery of their natural ſtate; and what would become of them if they were not made new?* Would you have us lye

to God, and say we did not? Why, if we *did not* your blood will be required at our hands, *Ezekiel* 33.6. and 3, 18. and would you have us bring your blood upon our own heads by a lye? Yea, and to do you no good, when we know that lyes will not prevail with God? No, no, sinners we must unavoidably testifie to the confusion of your faces; if God ask us, we must bear witness against you and say, *Lord, we did what we could according to our weak abilities, to reclaim them: Indeed our own thoughts of everlasting things were so low, and our hearts so dull, that we must confess we did not follow them so close, nor speak so earnestly as we should have done: we did not cry so loud, or lift up our voice as a Trumpet to awaken them* (Isa. 58. 1.) *we confess we did not speak to them with such melting compassion, and with such streams of tears beseech them to regard, as a matter of such great concernment should have been spoken with; we did not fall on our knees to them, and so earnestly beg of them for the Lords sake, to have mercy upon their own souls, as we should have done. But yet we told them the Message of God; and we studyed to speak it to them as plainly and as piercingly as we could. Fain we would have convinced them of their sin and misery, but we could not: fain we would have drawn them to the*

admiration of Christ, but they made light of it, Mat. 22. 5. *We would fain have brought them to the contempt of this vain world, and to set their mind on the world to come, but we could not; Some compassion thou knowest Lord we had to their souls; many a weeping or groaning hour we have had in secret; because they would not hear and obey; and some sad complaints we have made over them in publick: We told them that they must shortly dye and come to Judgement; and that this world would deceive them, and leave them in the dust: we told them that the time was at hand when nothing but Christ would do them good, and nothing but the favour of God would be sufficient for their happiness: but we could never get them to lay it to heart. Many a time did we intreat them to think soberly of this life, and the life to come, and to compare them together with the Faith of Christians and the reason of men: but they would not do it: many a time did we intreat them but to take now and then an hour in secret to consider* who *made them, and* for what *he had made them, and why they were sent into this world and what their business here is: and* whether *they are going, and how it will go with them at their later end: But we could never get most of them to spend one hour in serious thoughts of these weighty matters. Many a time did we intreat them to try whether they were Regenerate or not?*

whether Christ and his Spirit were in them, or not? Whether their souls were brought back to God by Sanctification? but they would not try: We did beseech them to make sure work and not leave such a matter as everlasting Joy or Torment to a bold and mad adventure; but we could not prevail. We intreated them to lay all other businesses aside a little while in the world, and to enquire by the direction of the word of God, what would become of them in the world to come; and to Judge themselves before God came to Judge them seeing they had the Law and rule of Judgement before them: but their minds were blinded and their hearts were hardned, and the profit, and pleasure, and honour of this world did either stop their ears, or quickly steal away their hearts, so that we could never get them to a sober consideration, nor ever win their hearts to God.

This will be the witness that many a hundred Ministers of the Gospel must give in against the souls of their people at that day. Alas, that ever you should cast this upon us! For the Lords sake Sirs, pitty your poor Teachers if you pitty not your selves. We had rather go a 1000 miles for you; we had rather be scorned and abused for your sakes, vve had rather lay our hands under your feet and beseech you on our knees with tears, vvere vve able, then be put on such a vvork as this. It

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is you that will do it if it be done. We had rather follow you from house to house, and teach and exhort you, if you will but hear us, and accept of our exhortation. Your souls are precious in our eyes; for we know they were so in the eyes of Christ, and therefore we are loth to see this day; we were once in your case, and therefore know what it is to be blind; and careless, and carnal as you are, and therefore would fain obtain your Deliverance. But if you *will* not hear, but we *must* accuse you, and we *must* condemn you? The Lord Judge between you & us. For we can witness that it was full sore against our wills. We have been faulty indeed in doing no more for you, and not following you with restless Importunity; (the Good Lord forgive us;) but yet we have not betrayed you by silence.

2. All those that fear God, that have lived among ungodly men, will also be sufficient witnesses against them. Alas! they must be put upon the same work, wich is very unpleasant to their thoughts, as Ministers are: They must witness before the Lord, that they did as friends and neighbours admonish them: that they gave them a good example, and endeavoured to walk in holiness before them; but alas! the most did but mock them, and call them Puritans and precise fools, and they made more ado then needs for their salvation: They must be

forced to teſtifie, [Lord we would fain have drawn them with us to hear the word and to read it, and to pray in their families, and to ſanctifie the holy day, and take ſuch happy Opportunities for their ſouls; But we could not get them to it; we did in our places what we were able to give them the example of a Godly Converſation, and they did but deride us; they were readier to mark every ſlip of our lives and to obſerve all our infirmities, and catch at any Accuſation that vvas againſt us, then to follow us in any work of holy obedience, or care for our everlaſting peace;] The Lord knows it is a moſt heavy thing to conſider novv, that poor neighbours muſt be fain to come in againſt thoſe they love ſo dearly, and by their Teſtimony to Judge them to perdition. Oh heavy caſe to think of, that a maſter muſt witneſs againſt his own ſervant! Yea a husband againſt his own wife, and a wife againſt her husband, yea parents againſt their own children, and ſay; [Lord, I taught them thy word but they would not learn: I told them what would come on it, if they returned not to thee; I brought them to Sermons, and I prayed with them and for them. I frequently minded them of theſe everlaſting things, and of this dreadfull day which they now ſee. But youthful luſts and the temptations of the fleſh and the Devil led

led them away, and I could never get them throughly and ſoundly to lay it to their hearts.] Oh you that are parents, and friends, and neighbours, in the fear of God beſtir you now that you may not be put to this at that day of Judgement. Oh give them no reſt, take no nay of them till you have perſvvaded their hearts From this world to God, leſt you be put to be their condemners: It muſt be *now* that you muſt prevent it, or elſe never; *now* while you are with them, vvhile you and they are in the fleſh together, which will be but a little while: Can you but now prevail with them, all will be vvell, and you may meet them Joyfully before the Lord.

3. Another witneſs that vvill teſtifie againſt the ungodly at that day, will be their ſinful companions: thoſe that drew them into ſin, or were dravvn by them, or joyned with them in it. Oh little do poor drunkards think, vvhen they ſit merrily in an Ale-houſe, that one of them muſt bear vvitneſs againſt another and condemn one another: If they thought of this, me thinks it ſhould make them have leſs delight in that company: Thoſe that novv joyn vvith you in vvickedneſs, ſhall then be forced to vvitneſs, [I confeſs Lord, I did hear him ſvvear and curſe; I heard him deride thoſe that feared the Lord, and make a jeſt of a holy life: I ſavv him in the Alehouſe vvhen he ſhould be hear-

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ing the Word of God, or reading, or calling upon God, and preparing for this day; I joyned with him in fleshly delights, in abusing thy creature and our ovvn bodies.] Sinners, look your companions in the face the next time you are vvith them, and remember this that I novv say; that those men shall give in Evidence against you, that now are your associates in all your mirth; Little thinketh the fornicator and lustful wanton, that their sinful mates must then bear witness of that which they thought the dark had concealed, and tell their shame before all the world. But this must be the fruit of sin. Its meet that they who encouraged one another in sin, should condemn one another for it. And marvail not at it; for they shall be forced to it whether they will or no; Light will not then be hid: They may think to have some ease to their consciences, by accusing and condemning others. When *Adam* is questioned for his sin, he presently accuseth the woman, *Gen.* 3. 12. when *Judas* his conscience was awakened, he runs to the Pharisees with the money that drew him to it, and they cast it back in his own face, *See thou to it, what is that to us?* *Mat.* 27. 4, 5, 6. Oh the cold comfort that sinners will have at that day! and the little pleasure that they will find in remembring their evil waies! *Now* when a fornicator

nicator or a vvorldling, or a merry voluptuous man is grown old, and cannot act all his sin again, he takes pleasure in remembring and telling others of his former folly; what he once vvas, and vvhat he did, and the merry hours that he had; but *then* vvhen sinners are come to themselves a little more, they vvill remember and tell one another of these things vvith another heart. Oh that they did but knovv novv hovv these things vvillthen affect them!

4. Another vvitness that vvill then rise up against them, vvill be the very Devils that tempted them: They that did purposely dravv them to sin, that they might draw them to Torment for sin: They can vvitness that you harkened to their Temptations, vvhen you would not hearken to Gods Exhortations? They can vvitness that you obeyed them in vvorking Iniquity. But because you may think the Accusers Testimony is not to be taken, I vvill not stand on this. Though it is not nothing vvhere God knovveth it to be true.

5. The very Angels of God also may be vvitnesses against the wicked; Therefore are vve advised in Scripture, not to sin before them, *Eccl.* 5. 6. 1 *Cor.* 11. 10. 1 *Tim.* 5. 21. I charge thee before the Elect Angels, *&c.* They

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can testifie that they would have been ministring Spirits for their good, when the wicked rather chose to be slaves to the Spirit of malitiousness. The holy Angels of God do many a time stand by you when you are sinning. They see you when you see not them; they are imployed by God in some sort for your good, as well as we: And as it is the grief of Ministers, that their labours succeed not, so may we suppose that according to their state and nature it is theirs. For they that Rejoyce in heaven at the conversion of one sinner, may be said to sorrow, or to lose those Joyes when you refuse to be converted. These noble Spirits, these Holy and Glorious attendants of Christ that shall wait upon him to judgement, will be Witnesses against Rebellious sinners, to their Confusion. Sirs, you have all in you naturally a fear of Spirits, and invisible powers: Fear them aright, lest hearkning to the deceiving Spirits, and refusing the help of the Angels of God, and wilfully sinning before their faces, you should cause them at that day, to the terrour of your souls, to stand forth as witnesses against you, to your Condemnation.

6. Conscience it self will be a most effectual witness against the wicked at that day, I before told you it will be a Discerner, and force them

them to a Confeſſion: But a further office it hath, even to *witneſs* againſt them. If none elſe in the world had known of their ſecret ſins, conſcience will ſay, I was acquainted with them.

7. The ſpirit of Chriſt can witneſs againſt the ungodly, that he oft moved them to Repent and Return, and they rejected his motions that he ſpoke to their hearts in ſecret, and oft ſet in with the Miniſter, and often minded them of their caſe, and perſwaded them to God; but they reſiſted, quenched and grieved the Spirit, *Acts* 7. 51. As the *Spirit* witneſſeth with the Spirits of the righteous that they are the children of God, *Rom.* 8. 16. ſo doth he witneſs with the Conſcience of the wicked that they were children of Rebellion, and therefore are juſtly children of wrath. This Spirit will not alway ſtrive with men: at laſt being vexed it will prove their enemy, and riſe up againſt them, *Gen.* 6. 3. *Iſa.* 63. 10. If you will needs *Grieve it* now, it will *Grieve you* then. Were it not a Spirit of *Grace*, and were it not free mercy that it came to offer you, the Repulſe would not have been ſo condemning; nor the witneſs of this Spirit ſo heavy at the laſt. But it was the Spirit of Jeſus, that came with recovering Grace, which you reſiſted: And though the vvages of every ſin is death

death, yet you will find that it will coſt you ſomewhat more to Reject this ſalvation, than to break the Creators Law of works. Kindneſs, *ſuch* Kindneſs, will not be rejected at eaſie rates.

Many a good motion is now made by the Spirit to the Heart of a ſinner, which he doth not ſo much as once obſerve; and therefore doth not now remember them. But *then* they ſhall be brought to his Remembrance with a witneſs. Many a thouſand ſecret motions to Repentance, to Faith, to a Holy Life, will be *Then* ſet before the eyes of the poor, unpardoned, trembling ſinner, which he had quite forgotten; And the Spirit of God ſhall teſtifie to his Confuſion. [At ſuch a Sermon I perſwaded thy heart to Repent, and thou wouldſt not; At ſuch a time I ſhewed thee the evil of thy ſin, and perſwaded thee to have forſaken it, but thou wouldſt not: I minded thee in thy ſecret thoughts, of the neerneſs of Judgement, and the *Certainty* and *Weight* of everlaſting things, the need of Chriſt and faith, and holineſs, and of the Danger of ſinning, but thou didſt drown all my motions in the cares and pleaſures of the world. Thou harkenedſt rather to the Devil than to me: The ſenſual inclinations of thy fleſh did prevail againſt the ſtrongeſt Arguments that I uſed: Though I ſhewed Reaſons, undeniyable

undenyable Reasons, from thy Creator, from thy Redeemer, from nature, from grace, from heaven, and from hell, yet all would not so much as *stop* thee, much less *turn* thee, but thou *wouldest* go on; Thou *wouldest* follow thy flesh, and now let it pay thee the wages of thy folly; Thou *wouldest* be thy own guide, and take thine own Course, and now take what thou getteſt by it.]

Poor sinners, I beseech you in the fear of God, the next time you have any such motions from the Spirit of God, to Repent, and Believe and Break off your sins, and the Occasions of them, consider then what a mercy is set before you: and how it will confound you at the day of Judgement, to have all these motions brought in against you, and that the Spirit of Grace it self should be your Condemner! Alas, that men should choose their own Destruction, and wilfully choose it! and that the foreknowledge of these things should dot move them to relent,

So much concerning the witness that will be brought in against the sinner.

5. The fifth Evidence that will be given against the sinner, will be, *The Instruments and effects.* You know among men, if a man be found murthered by the high-way, and you are found standing by with a bloody sword in your

your hand; especially if there, were a former dissention between you, it will be an Evidence that will prove a strong presumption, that you were the Murderer; But if the fact be certain by other Evidence, then many such things may be brought for aggravation of the fault.

So a twofold Evidence will be brought against the sinner from these things. One to prove him guilty of the fact: the other to Aggravate the fault, and prove that his sin was very great.

For the former. 1. The very creatures which sinners abused to sin, may be brought in against them to their Conviction and Condemnation. For though these creatures shall be consumed with the last destroyed Fire, which shall consume all the world, yet shall they have a Being in the memory of the sinner (an *esse Cognitum.*) The very Wine or Ale, or other liquor which was abused to drunkenness may witness against the Drunkard. The sweet morsels by which the Glutton did please his Appetite, and all the good creatures of God which he luxuriously devoured, may witness against him *Luke* 16. 19. 25. He that fared deliciously every day in this life, was told by *Abraham* when he was dead, and his soul in hell, [Remember that thou in thy life time receivedst thy good things, and likewise *Lazarus* evil things:

things: but now he is comforted, and thou art tormented,] though their ſweet morſels and cups are paſt, and gone, yet muſt they be Remembred at Judgement and in Hell. [Remember Son] ſaith *Abraham*; Yea, and *Remember* he muſt whether he will or no; long was the Glutton in ſinning, and many a pleaſant bit did he taſte: and ſo many Evidences of his ſin will lie againſt him, and the ſweetneſs will then be turned into gall.

The very cloathing and ornaments by which Proud perſons did manifeſt their Pride, will be ſufficient Evidence againſt them: as his being clothed with Purple and fine Linnen, is mentioned, *Luke* 16. 19.

The very Lands, and goods, and houſes of worldlings will be an Evidence againſt them: Their Gold and Silver, which the covetous do now prefer before the everlaſting Riches with Chriſt, will be an Evidence againſt them, *Jam.* 5. 1, 2, 3, 4. *Go to now, ye Rich men, weep and howl for your miſeries that ſhall come upon you. Your Riches are corrupted, and your Garments moth-eaten; your Gold and Silver is cankered, and the Ruſt of them ſhall be a* Witneſs *againſt you, and ſhall eat your fleſh, as it were fire; Ye have heaped Treaſure together for the laſt dayes. Behold the hire of the Laborers, which have reaped down your fields, which is of you kept back by*

 fraud,

fraud, cryeth; and the cryes of them which have reaped, are entred into the ears of the Lord of Sabbath. Ye have lived in pleasure on the Earth, and been wanton; Ye have nourished your hearts as in a day of slaughter. Oh that worldlings would well consider this one Text; and therein observe whether a life of earthly pleasure and fulness of worldly Glory and Gallantry, be as desirable as they imagine, and to what Time and Purpose they now lay up their Treasures and how they must hear of these things hereafter; and what effect the review of their Jovial daies will have upon their miserable condemned souls.

2. The very circumstances of Time, Place, and the like, may Evidence against his condemnation, The Drunkard shall remember, in such an Ale house, I was so oft drunk, and in such a Tavern I wasted my time. The Adulterer and Fornicator shall remember the very Time, the Place, the Room, the Bed, where they committed wickedness. The thief and Deceiver will remember the Time, Place, and the persons they wronged, and the things which they robbed or deceived them of. The worldling will remember the business which he preferred before the service of God? the wordly matters which had more of his heart then his Maker and redeemer had; the work which he

was

was doing when he ſhould have been Praying or Reading, or Catechiſing his Family, or thinking ſoberly of his latter end. A thouſand of theſe will then come into his mind, and be as ſo many Evidences againſt him to his Condemnation.

3. The very effects alſo of mens ſins will be an Evidence againſt them. The wife and children of a Drunkard are impoveriſhed by his ſin; his family and the neighbourhood is diſquieted by him. Theſe will be ſo many Evidences againſt him. So will the abuſe of his own Reaſon; the enticing of others to the ſame ſin, and hardning them by his example.

One covetous unmerciful Landlord doth keep an hundred, or many hundred perſons or families in ſo great neceſſities, and care and labour, that they are tempted by it to overpaſs the ſervice of God, as having ſcarce time for it, or any room for it in their troubled thoughts; all theſe miſerable families and perſons, and all the ſouls that are undone by this Temptation, will be ſo many Evidences againſt ſuch Oppreſſors.

Yea, the poor whom they have neglected to relieve when they might, the ſick whom they have neglected to viſit, when they might, will all witneſs then againſt the unmerciful, *Matt.* 25.

The many ignorant, worldly, careleſs ſinners, that have periſhed under an idle, and unfaithful Miniſter, will be ſo many witneſſes againſt him to his condemnation! They may then cry out againſt him to his face [I was ignorant Lord, and he never did do much as teach me, chatechize me, nor tell me of theſe things; I was careleſs, and minded the world, and he let me go on quietly, and was as careleſs as I, had never plainly and faithfully warned me, to waken me from my ſecurity.] And ſo their blood will be required at his hands, though themſelves alſo ſhall periſh in their ſins, *Ezek.* 33. 7, 8.

2. And as theſe Evidences will convince men of ſin, ſo there are many more which will convince them of the *Greatneſs* of their ſin. And theſe are ſo many, that it would too much lengthen my diſcourſe to ſtand on them. A few I ſhall briefly touch.

1. The very mercy of God in *Creating* men, in giving and continuing their *Being* to them, will be an Evidence for the Aggravation of their ſin againſt him. What, will you abuſe him by whom it is that you are men? will you ſpeak to his diſhonour that giveth you your ſpeech? will you live to his diſhonour who giveth you your lives; will you wrong him by his own creatures? and neglect him without whom you cannot ſubſiſt?

2. The

2. The Redemption of men by the Lord Jesus Christ, will be an evidence to the exceeding Aggravation of their sins. You sinned against the Lord that bought you, 2 *Pet.* 2. 1. When the Feast was prepared, and all things were Ready, you made light of it, and found excuses, and would not come, *Mat.* 22. 4, 5, 6. *Luke* 14. 17, 18, Must Christ Redeem you by so dear a price from sin and misery, and yet will you continue the servants of sin, and prefer your slavery before your freedom, and choose to be Satans drudges, rather then to be the servants of God? the sorrows and sufferings that Christ underwent for you, will then prove the increase of your own sorrows. As a neglected Redeemer it is that he will condemn you. And then you would be glad that it were but true Doctrine, that Christ never dyed for you, that you might not be condemned for refusing a Redeemer, and sinning against him that shed his blood for you. How deeply will his wounds then wound your consciences! You will then Remember, that to this end he both dyed, rose, and revived, that he might be Lord both of the Dead and the Living? And that he therefore dyed for all, that they which live, should not henceforth live to themselves, but to him that dyed for them, and rose again: *Rom.* 14. 9. 2 *Cor.* 5.

14, 15. *Mat.* 28. 18, 19. 20. 1 *Pet.* 1. 17, 18. You will then understand that you were not your own, but were bought with a price, and therefore should have glorified him that Bought you, with your Bodies and Spirits, because they were His. 1 *Cor.* 6. 19, 20. This one Aggravation of your sin will make you doubly and remedilesly miserable: that you Trod under foot the Son of God, and counted the blood of the Covenant, wherewith you were sanctified, an unholy thing, *Heb.* 10. 26. 27, 28, 29. and crucified to your selves the Son of God afresh, and put him to open shame, *Heb.* 6. 5, 6.

3. Moreover; All the personal mercies which they received, will be so many Evidences for the condemnation of the ungodly. The very earth that bore them, and yielded them its fruits, while they themselves are unfruitful to God. The Air which they breathed in: the food which nouriſh'd them: the cloaths which cover'd them, the houses which they dwelt in, the beasts that laboured for them, and all the creatures that dyed for their use: All these may rise up against them to their condemnation. And the Judge may thus expostulate with them, [Did all these mercies deserve no more Thanks? should you not have served him that so liberally maintained you? God thought not all these

too

too good for you, and did you think your hearts and ſervices too good for him? He ſerved yours with the weary labours of your fellow creature: and ſhould you have grudged to bear his eaſie Yoak? They were your ſlaves and drudges, and you refuſed to be his free ſervants and his Sons: They ſuffered death to feed your bodies, and you would not ſuffer the ſhort forbearance of a little forbidden fleſhly pleaſure, for the ſake of him that made you and redeemed you.]

Oh how many thouſand mercies of God will then be reviewed by thoſe that neglected them to the horrour of their ſouls; when they ſhall be upbraided by the Judge with their baſe requital! All the deliverances from ſickneſs and from danger; all the honours, and priviledges, and other commodities which ſo much contented them, will then be Gods Evidence to ſhame them and confound them. On this ſuppoſition doth the Apoſtle reprove ſuch, *Rom.* 2. 4, 5, 6. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, & revelation of the righteous Judgement of God, who will render to every man according to his Deeds.*

4. Moreover all the means which God uſed

you have ſome neighbours that fear God: why do you not go to them and take their good advice, and imitate them in the fear of God, and in a holy diligence for your ſouls? Now is the time for you to beſtir your ſelves; Life and Death are before you. You have gales of grace to further your voyage: There are more for you then againſt you. God will help you: his Spirit will help you: his Miniſters will help you: every good Chriſtian will help you: the Angels themſelves will help you, if you will reſolvedly ſet your ſelves to the work; And yet will you not ſtir? Patience is waiting on you; Mercies are enticing you: Scourges are driving you: Judgement ſtayeth for you: The Lights of God ſtand burning by you to direct you And yet will you not ſtir, but lie in darkneſs? And do you think you ſhall not hear of this? Do you think this will not one day coſt you dear?

IX. THE ninth part of our work, is to ſhew you, *What are thoſe frivolous excuſes by which the unrighteous may then indeavour their defence?*

Having already ſhewed you what the Defence muſt be; that muſt be ſufficient to our Juſtification;

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If any first demand, Whether the Evidence of their sin will not so overwhelm the sinner, that he will be speechless and past excuse? I answ. Before God hath done with him, he will be so; But it seems at first his dark understanding, and partial corrupted conscience will set him upon a vain Defence. For *Mat.* 7. 22, 23. Christ telleth us, that [Many will say to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have cast out Devils, and in thy name have done many wonderful works? And then will I profess to them, I never kuew you, Depart from me ye workers of iniquity. And in *Mat.* 25. 11. The foolish Virgins cry, [Lord, Lord, open to us.] And *vers.* 44. [Then shall they also answer him, saying, Lord, when saw we thee an hungred, or thirst, or a stranger, or naked, or sick, or in prison, and did not Minister unto thee?] And *vers.* 24, 25. They fear not to cast some of the cause of their neglect on God himself, [Then he which had received the one Talent came and said, Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.]

It is cleer then, that Excuses they will be ready

dy to make, and their full conviction will be in order after these Excuses (at least as in their minds, if not in words.) But what the particular Excuses will be, we may partly know by these Scriptures which recite them, and partly by hearing what the ungodly do now say for themselves. And because it is for their present benefit that I now make mention of them, that they may see the vanity of all such Excuses, I will mention them as I now meet with them in the mouths of Sinners in our ordinary discourse; and these Excuses are of several sorts; some by which they would justifie their estate; some Excuses of particular actions; and that either in whole, or in part; some by which they would put by the penalty, though they confess the sin; some by which they lay the blame on other men: and in some they would cast it upon God himself. I must touch but some of them very briefly.

The first Excuse. *I am not guilty of these things which I am accused of. I did love God above All, and my Neighbour as myself. I did use the World but for Necessity, but God had my heart.*

Answer. The all-seeing Judge doth know the contrary; and he will make thy Conscience know it. Look back man, upon thy heart and life. How seldom and how neglectfully didst

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thou think of God? how coldly didst thou worship him, or make any mention of him? how carlelly didst thou serve him? and think much of all that thou didst therein? Thou rather thoughtest that his Service was making more ado then needs, and didst grudge at those that were more diligent then thy self; but for the world, how heartily aud how constantly didst thou seek and serve it? and yet wouldst thou now perswade the Judge that thou didst love God above all? He will shew thee thy naked heart, and the course of thy former life, which shall convince thee of the contrary.

The Second Excuse. *I lived not in any gross sin, but only in small Infirmities; I was no Murderer, or Adulterer, or Fornicator, or Thief, nor did I deceive or wrong any, or take any thing by violence.*

Answ. Was it not a gross sin to love the world above God, and to neglect Christ that dyed for thee, and never to do him one hours hearty service, but meerly to seek thy carnal self, and to live to thy flesh? God will open thine eyes then and shew thee a thousand gross sins, which thou now forgettest or makest light of; and it is not only Gross sin, but All sin, great or small, that deserveth the wrath of God, and will certainly bring thee under it for

ever-

ver, if thou have not part in Christ to relieve thee. Wo to the man that ever he was born that must answer in his own name for his smallest offences.

The Third Excuse. *I did it ignorantly; I knew not that there was so much required to my Salvation. I thought less ado might have served the turn: and that if I lookt to my body, God would take care of my soul; and that it was better to trust him what would become of me hereafter, then to trouble my mind so much about it. Had I known better, I would have done better.*

Answ. If you knew not better, who was it long of but your self? Did God hide these things from you? Did he not tell them you in his Word as plainly as the tongue of man can speak, That except you were regenerate and born again, you should not enter into the Kingdom of God? *John* 3.3,5. That without holiness none should see God. *Heb.* 12. 14. That you must *strive* to enter in at the strait gate; for many shall *seek* to enter, and shall not be able, *Luke* 13. 24. That if you lived after the flesh, you should dye: and if by the Spirit you mortified the deeds of the body, you should live. *Rom.* 8. 13. That if any man have not the Spirit of Christ, the same is none of his, *Rom.* 8.9. And to be carnally minded is death; but

but to be ſpiritually minded is life and peace *Rom.* 8. 9. That you muſt not lay up for your ſelves a treaſure on earth, where ruſt and moths do corrupt, and thieves break through and ſteal, but muſt lay up for your ſelves a treaſure in heaven, where ruſt and moths do not corrupt, and thieves break through and ſteal, *Mat.* 6, 19, 20. That you muſt ſeek firſt the Kingdom of God and the righteouſneſs thereof, *Mat.* 6. 23. and not Labour for the food that periſheth, bnt for the food that endureth to everlaſting life, which Chriſt would have given you, *John* 6. 27. That if you be riſen with Chriſt, you muſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, and not the things that are on earth, *Col.* 3. 1, 2, 3. Yea your very Converſation ſhould be in Heaven, *Phil.* 3. 19. 20, 21.

What ſay you? Did nor God tell you all this aud much more; and plainly tell it you? Turn to your Bibles and ſee the words, and let them witneſs againſt you.

2. And could you thnik with any Reaſon, that your ſouls being ſo much more precious then your bodies, you ſhould yet do ſo much more for your bodies, then your ſouls? could you think all the labour of your lives little enough for a frail body that muſt lie ſhortly in the dirt, and that your Immortal ſouls ſhould be no more

regarded?

garded? Could you think with any Reason, that your souls should do so much for a life of a few years continuance, and no do more for a life that shall have no end?

3. And whereas you talk of *trusting God with your souls*, you did not trust him: You did but on that pretence, carelesly disregard them. If you trust God, shew any word of Promise that ever he gave you to trust upon, that ever an Impenitent, Carnal, Careless person shall be saved? No, he hath told you enough to the contrary. And could you think that it was the will of God, that you should mind your bodies more then your souls, and this life more then that to come? Why, he hath bid you strive, and run, and fight, and labour, and care, and seek, and use violence, and all diligence for the safety of your souls, and for the life to come: But where hath he bid you do so for your bodies? No, he knew that you were prone to do too much for them: and therefore he hath bid you [Care not, and labour not] that is, Do it as if you did it not: and let your care and labour for earthly things be none in comparison of that for heavenly things. You know God can as well maintain your lives without your care and labour, as save your souls without it: And yet you see he will not, he doth not: You must plough, and sow, and reap, and thresh, for all

Gods

Gods Love and Care of you, and not say, I will let all alone and trust God. And must you not much more use diligence in much greater things? If you will trust God, you must trust him in his own way, and in the use of his own means.

The Fourth Excuse. *I was never brought up to learning, I cannot so much as read: nor did my Parents ever teach me any of these things, but only set me about my worldly business, and provide food and rayment for me: but never once told me that I had a soul to save or lose, and an everlasting life to provide and prepare for, and therefore I could not come to the knowledge of them.*

Answ. The greater is their sin who thus neglected you. But this is no sufficient Excuse for you. Heaven is not prepared for the Learned only: nor will Christ ask you at Judgement whether you are good Scholars or not, no nor so much as whether you could write or read. But consider well, Was not Gods word so plainly written, that the unlearned might understand it? Did he not put it into the most familiar stile, though he knew it would be offensive to the proud Scholars of the world, of purpose that he might fit it to the capacities of the ignorant? And if you could not read, yet tell me, could not you have

learned to read at 20, or 30 years of age, if you had been but willing to bestow now and then an hour to that end? Or at least, did you not live near some that could Read? and could you not have procured them to read to you, or to help you? and did you not hear these things read to you in the Congregation by the Minister? or might have done if you would? and if your Parents did neglect you in your youth, yet when you came to a fuller use of Reason, and heard of the matters of salvation from Gods Word, did it not concern you to have looked to your selves, and to have redeemed that time which you lost in your youth, by doubling your diligence when you came to riper years? The Apostles gathered Churches among Heathens that never heard of Christ before; and converted many thousand souls that were never once told of a Saviour, or the way to salvation, till they had past a great part of their lives. If you loytered till the latter part of the day, it behoved you then to have bestirred your selves the more: and not to say, Through the fault of my Parents, I lost the beginning of my life, and therefore I will lose all; they taught me not then, and therefore I will not learn now; have you not seen some of your neighbours who were as ill educated as your selves, attain to much knowledge afterwards by

their industry.? and why might not you have done so, if you had been as industrious as they? May not God and Conscience witness, that it was because you cared not for knowledge, and would not be at pains to get it, that you knew no more? Speak truth man in the presence of thy Judge; was thy heart and mind set upon it? Didst thou pray daily for it to God? Didst thou use all the means thou couldst to get it? Didst thou attend diligently on the word in publick, and think of what thou heardest when thou camest home? Didst thou go to the Minister, or to others that could teach thee, and intreat them to tell thee the way to salvation? Or didst thou not rather carelesly neglect these matters, and hear a Sermon as a common tale, even when the Minister was speaking of Heaven or of Hell? It was not then thine unavoidable ignorance, but thy negligence.

Yea further, answer as in the presence of God; Didst thou obey so far as thou *didst know*? Or didst thou not rather sin against that knowledge which thou hadst? Thou knewest that the soul was better then the body, and everlasting life more to be regarded then this transitory life; but didst thou regard it accordingly? Thou sure knewest that God was better then the world, and Heaven then earth; at least thou was told of it; but didst thou

accordingly value him, and love him more? Thou kneweſt ſure that there was no ſalvation without Faith, and Repentance, and newneſs of life, and yet they were neglected. In a word, many a thouſand ſins which were committed, and duties that were omitted, againſt thy own Knowledge and Conſcience, will marre this Excuſe.

The Fifth Excuſe. *I lived not under a powerful Miniſter to tell me of theſe things: but where there was no Preaching at all.*

Anſw. And might you not have gone where a powerful Miniſter was, with a little pains? Yea, did not the very plain Word that you heard read, tell you of theſe things? and might you not have had a Bible your ſelves, and found them there?

The Sixth Excuſe. *I was a Servant, and had no time from my labour to mind theſe matters; I lived with an hard maſter that required all his own work of me, but would allow me no time for the ſervice of God.* Or elſe, *I was a poor man, and had a great charge to look after, and with my hard labour had much ado to live, ſo that I had no time for heavenly things.*

Anſw. 1. Who ſhould be firſt ſerved, God or man? What ſhould be firſt ſought after? heaven or earth? Did not Chriſt tell thee, *One thing is neceſſary? Luke* 10. 41, 42. Was it not as-

as needful to see that you escape Damnation, and get safe to Heaven when this life is ended, as to see that you had food and raiment for your selves and yours?

2. Did you spend no time in Recreation, nor Idleness nor vain talking? why might not that at least have been spent about Heavenly things?

3. Could you have taken no time from your rest, or eating, or at other Intermissions? Mans Body will not endure so great Labours as have no Intermission. And why then might not godliness have been your ease and recreation?

4. Or might you not have minded these things even when you were about your labour, if you had but a heart to them?

5. At least you might have spent the Lords own Day in hearing, reading, and pondering of these matters, when you were forced to forbear your worldly labours, even by the wholsom Law of the Land. These therefore are all but vain excuses; and God will shortly make thee speak out and plainly confess, It was not so much for want of Time or Helps, or Warning, as for want of a heart to use them well. I should have found some time, though it had been when I should have slept, if my heart had been but set upon it.

The Seventh Excuſe. *Little did I think to have ſeen this day: I did not believe that ever God would be ſo ſevere. I thought his Threatnings had been but to keep men in awe; and I ſuſpected either that the Scripture was not his word, or elſe I thought he would be better then his word. I thought all that I heard of another life had been uncertain; and therefore was loth to let go a certainty for an uncertainty, and loſe my preſent pleaſures which I had in hand for the hopes of that which I never did ſee.*

Anſw. He that will not know his miſery by believing to prevent it ſhall know it by feeling to endure it. You were told and told again what your unbelief would bring you to. Did Gods Word make Heaven and Earth? doth it ſupport them, and ſecure them: and is not his Word ſufficient ſecurity for you to have truſted your ſouls upon? did you know where was any better ſecurity to be had? and where was any ſurer ground for your confidence? And did you think ſo baſely and blaſphemouſly of God, that he would falſifie his Word, leſt ſuch as you ſhould ſuffer? and that he was fain to rule the world by a Lye? Did God make the world ſo eaſily? and can he not govern it by true and righteous means? what need God to ſay that which he will not do, to awe ſinners? can he not awe them by Truth? is is not juſt that

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thoſe ſhould eternally periſh, that will entertain ſuch deſperate thoughts of God, and then by ſuch wicked imaginations encourage themſelves in ſin againſt him?

And for the Truth of Scripture, God did not bid you believe it without Evidence. He ſtamped on it the Image of his own Purity and Perfection, that you might know it by that Image and ſuperſcription, if you had eyes to ſee them: He ſealed it by uncontrouled multitudes of Miracles; He delivered it down to your hands by infallible witneſſes, ſo that he left you no room for rational doubting.

And you knew that the matters of this world were not only uncertain, but certainly vain and tranſitory, and would ſhortly come to nothing, and leave you in diſtreſs. If it had then been uncertain whether there were a Glory and Miſery hereafter (as it was not) ſhould not Reaſon have taught you to prefer the leaſt probabilities of an everlaſting unſpeakable happineſs, before that which is certainly periſhing and vain? Theſe vain Excuſes will but condemn you.

The Eighth Excuſe. *I was ſo enticed and perſwaded by ſinners to do as they did, that I could not deny them: they would never let me reſt.*

Anſw. And were you not as earneſtly perſwaded by God to forſake ſin and ſerve him

and yet that would not prevail with you? You could not deny the Devils and fools, but you could deny God and all his Messengers. Were not Ministers as earnest with you every week to repent and amend? What did men entice you with? with a little deluding fleshly pleasure for a few daies? And what did God entice you with? with the Promise of endless unconceivable felicity! And if this were a smaller matter in your eyes, then the other, then you have had your choice; be content with it, and thank your selves. In your life time you had the good things which you chose, and preferred before heaven, and therefore cannot expect to have heaven besides.

The Ninth Excuse. *I lived among ungodly persons, that derided all that feared God; so that if I had not done as they did, but had made any more ado to be saved, I should have been the very scorn of the place where I lived.*

Answ. And was not heaven worth the enduring of a scorn? Is not he worthy to go without it that thinks so basely of it? Did not Christ tell you, that if you were ashamed of him before men, he would be ashamed of you before his Father and the Angels of heaven? *Mark* 8. 38. He suffered more then scorns for you: and could not you suffer a scorn for him and your selves? seeing you chose rather

rather to endure everlasting Torment, than a little derision from ignorant men, take that which you made choice of. And seeing so small a matter would drive you from heaven, and part God and you as a mock, as the wind of a mans mouth, No wonder if you be commanded to Depart from him into everlasting fire.

The Tenth Excuse. *I had ungodly persons to my Parents, or Masters, or Landlord, or Governors, who threatned to undo me, if I had addicted my self to so strict a life, and if I would not believe and do as they did.*

Answ. What if they threatned you with present Death? Did not God also threaten you with everlasting Death, if you were not ruled by him? And whose threatning should you have chiefly feared? Is man more dreadful than God? Is death more terrible then Hell? Did not Christ bid you *fear not them that can kill the body, and after that can do no more; but fear him that is able to destroy both body and soul in hell fire; yea I say unto you, fear him*, Mat. 10.28. Luke 12. 4, 5. and Isa. 51.7. *Fear ye not the Reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a Garment, & the worm shall eat them like wool, but my Righteousness shall be for ever, & my salvation from Generation to Generation.* Seeing therefore you have chosen rather to suffer from God

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for ever, for your ſin, then to ſuffer ſmall matters for well-doing for a moment, you muſt ever bear your own choice. Chriſt told you before hand, that if you could not forſake all the world and your own lives for him, you could not be his Diſciples, *Matth.*10.37,38,39. And ſeeing you thought his terms too hard, and would needs ſeek you out a better ſervice, even take what you have choſen and found.

The Eleventh Excuſe. *I ſaw ſo many follow their pleaſure and their worldly buſineſs, and never look after theſe higher things, and ſo few go the other way, that I thought ſure God would not damn ſo great a part of the world, and therefore I ventured to do as the moſt did.*

Anſw. God will make good his word upon many or few. Did you doubt of his will, or of his power? For his will, he hath told it you in his word. For his power, he is able to puniſh many as one man. What is all the world to him, but as a drop of a Bucket, as the duſt of the ballance? He told you before hand that the gate was ſtrait, and the way to heaven was narrow, and few did find it; and the gate to deſtruction was wide, and the way was broad, and many did enter in at it. *Matt.*7.13, 14. And if you would not Believe him, you muſt bear what your unbelief hath brought you to. What if you had twenty children, or ſervant,

or

or friends, and the greater part of them ſhould prove falſe to you and ſeek your deſtruction, or prove diſobedient, and turn to your enemy? would you think it a good excuſe, if the reſt ſhould do the like, becauſe of their example? will you therefore wrong God, becauſe you ſee others wrong him? would you ſpit in the face of your own Father, if yon ſaw others do ſo? God warned you, that you ſhould not follow a multitude to do evil, *Exod.*23.2. And if yet you will *do* as moſt *do*, you muſt even *ſpeed* as moſt *ſpeed*. You ſhould not ſo much conſider, who they be, as what they do, and whither they go, and who they forſake, and what they loſe, and what ſtrength is in the Reaſons that move them to do this. And then you would find, It is *God* they forſake, it is *ſin* they chooſe; it is *heaven* they loſe, it is *hell* they run into; and it is no true reaſon, but Satans deluſion, and ſenſual inclinations that lead them to it. And ſhould be imitated, be they many, or be they few, in ſuch a courſe as this?

The Twelfth Excuſe. *I ſaw ſo many faults in thoſe that were accounted Godly, and ſaw ſo much Diviſion among them, that I thought they were as bad as others; and among ſo many opinions, I knew not what Religion to be of.*

Anſw. 1. A ſpot is ſooneſt ſeen in the faireſt cloth. And the malicious world uſeth to make ſuch far worſe then they are. 2. But

2. But ſuppoſe all were true that malice ſaith of ſome, you could not ſay the like by others.

3. Or if you could, yet it was Gods Law, and not mens faults, that was made the Rule for you to live by: Will it excuſe you that others are bad?

4. And from their diverſe opinions, you ſhould have taken counſel at Gods word, which was right: Did you firſt ſearch the Scripture impartially, as willing to know the Truth, that you might obey it? and did you pray dayly that God would lead you into the truth? and did you obey as much as you knew? Did you joyn with the godly ſo far as they are all agreed? they are all agreed in the Fundamental Articles of Chriſtianity, and in all things abſolutely neceſſary to a holy Life, and to ſalvation: that all known ſin is to be forſaken, and all known duty to be done. Why did you not ſo far then agree with them? Alas, the imperfections of the godly, and the falſe Accuſations of the malicious world, will prove but a poor cover for your wilful ungodlineſs, and Chriſt will convince you of the vanity of theſe Excuſes.

The Thirteenth Excuſe. *The Scriptures were ſo dark that I could not underſtand them. And I ſaw the wiſeſt men differ ſo much in the expoſition of them, that I thought it was in vain for me*

to trouble my ſelf about them. If God would have had us live according to the Scriptures, he would ſure have written them plainly, that men might underſtand them.

Anſw. 1. It is all plainly written according to the nature of the ſubject: But a prejudiced, diſaffected, yea or but untaught, diſuſed ſoul cannot at firſt underſtand the plaineſt Teaching. The plaineſt Greek or Hebrew Grammer that can be written, will be utterly obſcure to him that is but newly entred the Engliſh School: yea after many years time that he ſpends in learning. Did you ſtudy hard, and pray for Gods teaching, and enquire of others, and wait patiently in Chriſts School, that you might come to further knowledge by Degrees? and were you *willing* to know even thoſe truths that called you out to ſelf-denyal, and that did put you on the hardeſt fleſh diſpleaſing duties? Had you done thus, you would have admired the Light of the Holy Scripture, and now have rejoyced that ever you ſaw them, and not have quarrelled at its ſeeming Darkneſs. This word might have made you *wiſe* to ſalvation, as it hath done others, *Act.* 20. 32. 2 *Tim.* 3. 15, 16, 17. *This Law of the Lord is perfect, converting the ſoul; The Teſtimony of the Lord is ſure making wiſe the ſimple; The ſtatutes of the Lord are Right, Rejoycing the heart: the Com-*

mandment

mandment of the Lord is pure, enlightning the eyes, Psal. 19.7,8.

2. So much as is of Neceſſity to ſalvation, is as plain as you could deſire. Yet if you be Judged by theſe, you will be condemned: For you did not obey that which was moſt plain. What darkneſs is in ſuch words as theſe, *Except ye Repent, yo ſhall All periſh?* Luke 13.3, 5. *Love not the world, nor the things in the world: if any man love the world, the love of the Father is not in him,* 1 John 2. 15. *He that will come after me, let him deny himſelf,* &c. *Matth.* 16.24.

3. If there had been nothing that ſeemed difficult to you, would you not have deſpiſed its ſimplicity, and have thought your ſelves wiſe enough at the firſt Reading, and needed no more?

The fourteenth Excuſe. *There were ſo many ſeeming Contradictions in the Scripture, and ſo many ſtrange improbable things, that I could not believe it.*

Anſw. The contradictions were in your fancy, that did not underſtand the word which you read. Muſt the raw unexperienced Learner deſpiſe his book or Teacher, as oft as in his ignorance he thinks he meets with contradictions? Did you think God was no wiſer then you, and underſtood not himſelf, becauſe you underſtood him not? Nor could reconcile his own words,

because

because you could not reconcile them? You would needs be a Judge of the Law, instead of obeying it, and speak evil of it rather then do it, *Jam.*4.11.

2. And those things which you called improbable in the word, were the wonders of God, of purpose to confirm it. If it had not been confirmed by wonders, you would have thought it unproved; and yet now it is so confirmed, you will not believe the Doctrine, because the witness seems incredible. And that is, because they are matters above the power of man: as if they were therefore above the power of God! You shall at last have your eyes so far opened, as to see those seeming contradictions reconciled, and the certainty of those things which you accounted Improbable: that you may be forced to confess the folly of your Arrogancy and Unbelief: and then God will Judge you in Righteousness, who presumed unrighteously to Judge him and his word.

The fifteenth Excuse. *It seemed so unlikely a thing to me, that the merciful God should damn most of the world to everlasting fire, that I could not believe it.*

Answ. 1. And did it not seem as unlikely to you, that his word should be false?

2. Should it not have seemed as unlikely that

that the Governor of the world ſhould be unjuſt, and ſuffer his Law to be unexecuted, and the worſt to ſpeed as well as the beſt! and to ſuffer vile ſinful duſt to deſpiſe his mercy, and abuſe his patience, and turn all his Creatures againſt him without due puniſhment?

3. Did you not feel pain and miſery begin in this life?

4. You ſaw Toads and Serpents which had never ſinned: And you would rather live in any tolerable ſuffering, then to be a Toad. And is it not Reaſon, that it ſhould go worſe with contemptuous ſinners, then with thoſe creatures that never ſinned?

5. Could you expect that thoſe ſhould come to heaven, that would not believe there was ſuch a ſtate, but refuſed it, and preferred the world before it? And to be out of heaven, is to be out of all Happineſs: and he that is ſo out of all happineſs, and knows that he loſt it by his own folly, muſt needs Torment himſelf with ſuch conſiderations, were there no other Torments. And as man is capable of greater felicity then bruits, ſo muſt he needs be capable of more miſery.

The Sixteenth Excuſe. *The things which God promiſed in heaven, and threatned in Hell, were all out of my ſight: and therefore I could not heartily believe them. Had I but once ſeen them,*

or

or spoke with one that had seen them, I should have been satisfied, and have contemned the things of the world.

Answer. Will you not believe till you see or feel? was not Gods Word sufficient Evidence? would you have believed one from the dead that had told you he had seen such things? and would you not believe *Stephen* that saw them? *Act.* 7. 56. Or *Paul* that heard and saw them? 2 *Cor.* 12. 3, 4. Nor Christ that came purposely from heaven to reveal them? why flesh and blood cannot see them. You see not God: will you not therefore believe that there is a God? Indeed, what ever you imagine, if you would not Believe *Moses* and the Prophets, Christ and his Apostles, neither would you have believed though one had risen from the dead, For Gods word is more credible then a dead mans: and Christ did rise from the dead to attest it. Blessed are they that have not seen, and yet believed. *Noah* saw no rain when he was preparing the Ark: but because he *believed*, he made ready and escaped, *Heb.* 11. 7. when the world that would not *Believe*, did perish. But seeing Gods word was of no more weight with you, and no knowledge would serve your turn but by *seeing* and *feeling*; you shall *see* and *feel* everlastingly to your sorrow.

The seventeenth Excuse. *It was so strict a Law*

that

that God would have ruled me by, and the way to Heaven was so strait and difficult, that I could not endure it. I was not able to deny my flesh, and live such a life.

Answ. 1. You were not *Able*, because you were not *Willing*. What was there but your own wicked hearts that should mak such a life seem grievous to you? Every thing is hard and grievous to him who loaths it, and whose heart is against it. The chief thing that God called you to, was to *love* him, and make him your *Delight*: and are Love and Delight such grievous things? It was not grievons to you to love your meat, or drink, or money: it was no hard matter to you to love a friend that loved you: no nor to love your sin, which was your enemy: and what should make it seem hard to love God, but a wicked heart? is not he better and more lovely then all these? And had you but Loved him, all the rest of his service would have seemed easie to you. To think of him, to speak of him, to pray to him, to praise him, yea to deny all and suffer for him, would have been sweet and pleasant to you, so far as you had Loved him. It was not God therefore, but your own naughty hearts, that made his work seem grievous to you, and the way to heaven seem hard. He told you truly, that his yoak was easie, and his burden light, and his Commandments

were

were not grievous, *Matth.* 11.29. 1 *John* 5. 3. They that tryed them found them the very Joy and Delight of their ſouls; and why could not you do ſo?

2. But what if the way to Heaven had been harder then it was? was not heaven worth your labour? were you affraid of being a loſer by it? Could not God requite your labour or ſufferings? Doth any Repent when they come to Heaven, that it coſt them ſo dear to come thither? And is not hell worſe then the hardeſt way to Heaven? Seeing you have choſen hell to ſave you a labour and ſuffering in this life, you muſt have your choice. And ſeeing you thought not everlaſting life to be worth ſo much as God required, that is the accepting thankfully, and minding, and ſeeking, and preferring it before this life, you have none to blame for the loſs of it but yourſelves.

The eighteenth Excuſe. *It was God that mad me of a ſenſual nature: He gave me an Appetite to Meat, and Drink, and Eaſe, and Luſt: he gave me that fleſh which ruled me, how then can he condemn me, for living according to the nature which he gave me?*

Anſw. He gave that Appetite to be exerciſed moderately under the rule of reaſon, for the preſervation and propagation of mankind: but did he not alſo give you Reaſon to govern that Appetite? and the Revelation of his will to

guide that Reason? He gave you your flesh, to be a servant, and not a master. Your beast hath fleshly Appetite without reason; and therefore God hath put him under you who have Reason that you should Rule him. Will you let your beast do what he list, and madly run upon whom he list, and say, you do but let him live according to his nature, which God hath given him? Why God that gave him such nature did intend him to be Ruled by a higher a nature, even by the Reason which he gave to you: and so he did also by your flesh and sensual Appetite.

The nineteenth Excuse. *But I lived among so many baits which enticed this flesh, that I could not resist them. My meat was a snare to me, my drink a snare, my cloaths, my house, my land a snare, every beauty that I saw was a snare: and the better all these were, the stronger was my snare. If God would not have had my heart ensnared and drawn from him, he should not have put so many baits in my way. Yea and they were so* Neer *to me, and* Daily *with me, that though I was resolved to forbear them before, yet when they were brought to my hand, I could not forbear.*

Answ. Is this the thanks that God hath for his mercies? He sent you all these as favours from his own hand: he wrote his own name upon them, that in them you might see his power,

er, and wisedome, and goodness, and so be led up to the Consideration of him, that you might fall in love with himself, who was the fountain, the life, the end of all. And do you overlook God in the creature, and live as without him in the world, and dote upon that which should have drawn you to himself, and then lay the blame on God? If he send a Suit or to speak to you in his name, and write you a love Letter with his own hand, will you fall in Love with the Messengers or the Letter, and neglect the Sender, and then blame him that wrote his letter on so fair a paper, or in so neat a hand, or that sent it by such a comely Messenger? Certainly, these Excuses are too gross, to take with the wise and righteous God, or to seem sufficient to a well informed Conscience.

2. And whereas you speak of the power of these objects, was there not much more in God, in Christ, in the promised glory, to have drawn your heart another way? Why then did not these take as much with you as the other? You could not choose forsooth, but be enticed with such baits as were fitted to your sensual Appetite, and such things as a dog, or a swine may enjoy as well as a man: but you could *choose*, when Christ and glory were offered you: yea you did *choose* to refuse the Offer, and tread them under feet by your neglect. When

Satan ſet your Cups, and your harlots, and your profits before you; on one ſide; did not God ſet his favour and everlaſting happineſs on the other ſide? And was it wiſe or equal dealing, to prefer your luſts before that glory?

3. Moreover it was not in the power of any of thoſe baits to force your will, or to neceſſitate you to chooſe them. They could be but *Baits* to entice you, and it was ſtill in your own choice, whether you would yield to the enticement and chooſe them or not. Shall every man be falſe to God that hath any bait to entice him from him? will you excuſe your child or friend if he would be falſe to you, upon as great enticements as theſe? If a cup of drink, or a whore, or a little gain, could draw him More then all your love and intereſt, I do not think you would hold him excuſed.

And whereas you ſpeak of the *Neerneſs* and *Continuance* of theſe allurements, I would fain know, was not God as neer you, and Continually neer you, to draw you to himſelf? Faith might have ſeen him, though fleſh and blood cannot. Did he not ſtand by you when you were in your cups and luſtful Pleaſures? Did he not tell you of the danger, and offer you far better things, if you would obey him and deſpiſe thoſe baits? But you would hearken to none of this; you ſhould have remembred that

he

he ſtood over you,and was looking on you;and you ſhould have ſaid as *Joſeph*, Gen. 39. 9. *How can I do this great wickedneſs, and ſin againſt God?* You had alſo Scripture neer you, and Reaſon neer you,and Conſcience neer you, as well as the bait was neer you. And therefore this is a vain Excuſe,

The twentieth Excuſe, *It was God that let looſe the Devil to tempt me: and he was too ſubtile for me to deal with; and therefore what wonder if I ſinned and were overcome?*

Anſw. 1. He did not let looſe the Devil to conſtrain you to ſin. He could but entice, and you might chooſe whether you would yeild. The Devil could neither make you ſin againſt your will, nor yet Neceſſitate you to be willing.

2. You were a ſure friend to Chriſt that while, that would forſake him as oft as you were tempted by the Devil. Is that a friend or a ſervant worthy to be regarded, that will diſobey you, or betray you as oft as he is tempted to it?

2. Will you excuſe your ſervant, if he leave your work undone, and follow cards, or dice, or the Ale-houſe, and ſay I was tempted to it by one that was cunninger then I? ſhall every Murderer or Thief eſcape hanging, becauſe the Devil was too cunning for him in his Temp-

tations? would you have the Jury or the Judge to take this for a good excuſe?

4. And why did you not hearken to God that enticed you the other way? You forget what helps he afforded you to diſcover the wiles of Satan, and to vanquiſh the Temptation? He *told* you it was an enemy that tempted you: and would you hearken to an enemy? He *told* you it was a dream, a ſhadow, a painted, pleaſure, a gilded carkaſs, a lying promiſe, and deceitful vanity by which you were tempted; And yet would you regard it before your God? He told you that it was your God, your Saviour, your hope, your everlaſting happineſs that the Tempter would beguile you of: And yet would you be beguiled? He told you, and plainly, and often told you that the Tempter would lead you to eternal fire, and undo you everlaſtingly before you were aware: and that a fatal hook was covered with that bait: And yet would you ſwallow it?

5. It is plain by all this that it was not your natural weakneſs of faculties that cauſed you to be overcome by the ſubtilties of the Devil, as a ſilly child is deceived by a crafty fellow that overwits him: But it was your careleſneſs, inconſiderateneſs, your ſenſual inclinations, and vicious diſpoſition, that drew you to a wilful obeying of the tempter, and rejecting the whol-

ſom

ſom advice of Criſt. This therefore is a frivolous Excuſe of your ſin.

The one and twentieth Excuſe. *But I hope you will not ſay that all men have* Free Will! *And if my will were not free, how could I chooſe but ſin?*

Anſw. Your will was not free from Gods Rule and Government: nor was it free from its natural inclination to Good in general; for either of theſe were more poperly ſlavery. 3. Nor was it free from the Influence of a dark underſtanding, 4. Nor free from its own contracted vitious Inclination. 5. Nor freed from the Temptatious of the fleſh, the world and the Devil.

But it was 1. Free from any natural Determination to evil, or to any thing that was doubtfull. 2. And free from the Coaction or Violence of any. 3. And free from an irreſiſtible Determination of any exteriour cauſe, at leaſt ordinarily. So that naturally, as men, you have the power or faculty of determining your own wills, and by your wills, of ruling your inferiour Faculties in a great meaſure; yea of Ruling the ſenſes and the Phantaſie it ſelf, which doth ſo much to diſpoſe of our Underſtanding. And if your wills which are naturally free, are yet ſo habitually vitious, that they encline you to do evil, that is not an excuſe, but an aggravation

vation of your ſin. But of this more under the next.

The two and twentieth Excuſe. *But I have not Power of my ſelf to do any thing that is good: what can the creature do? without Chriſt we can do nothing. It is God that muſt give me ability, or I can have none: and if he had given it me, I had not been an Unbeliever or Impenitent. I can no more Believe of my ſelf, than I can fulfill the Law of my ſelf.*

Anſw. 1. Theſe are the vain Cavils of learned folly, which God wil eaſily anſwer in a word. The word [Power] is taken in ſeveral ſenſes. Sometime: and moſt commonly and fitly, for a faculty or a ſtrength by which a man *Can* do his duty if he *Will.* This Phyſical Power you have, and the worſt of ſinners have while they are men on earth. Were they actually willing they might acceptably perform ſincere obedience; and were they Diſpoſitively willing, they might actually believe and will. And thus the ungodly have Power to believe.

Sometime the word [Power] is taken for Authority or Leave; for legal or civil Power. And thus you have all not only Power or Liberty to Believe, but alſo a Command which makes it your duty, and a Threatning adjoyned, which will condemn you if you do not.

Sometime the word [Power] is taken Ethically

Ethically and less properly, for a disposition, inclination, habit or freedom from the contrary habit or disposition. And in this sense its true, that none but the Effectually called have a Power to Believe. But then observe, 1. That this is but a moral less proper, and not a Physical proper Impotency : And therefore *Austin* chuseth rather to say that all men have *power* to believe, but all have not a *Will*, or *Faith* it self? because we use to difference *Power* from *willingness*, and *willingness* actuateth the *power* which we had before. And therefore our Divines choose rather to call Grace a Habit when they speak exactly, then a Power; and Dr. *Twiss* derides the Arminians for talking of a *Power* subjected in a *Power*. 2. Note that this Impotency it but the same thing with your unwillingness and wilful blindness, in another word. 3. Note that this Impotency is long of your selves as to the Original, and much more as to the not curing and removing of it. Hath God given you no means towards the cure of this disability, which you have neglected? 4. Note that this Impotency is an unjust excuse, but an Aggravation of your sin. If you were *willing* to be the servant of Christ, and yet were not able, either because he would not accept you, or because of a want of natural faculties, or because of some other natural difficulty which the *willingest* mind could

not

not overcome, this were some Excuse: But to be Habitually wilful in refusing Grace, is worse then to be meerly Actually unwilling. If a man have so accustomed himself to murder, drunkeness, stealing or the like wickedness, so far that he cannot leave it, will you therefore forgive him, or will any Judge or Jury hold him excused? Or rather think him the more unfit for mercy? 5. Note also that the want of a supernatural Habit, no nor the presence of the contrary Habit, do not Efficiently determine the will to particular acts, much less take away its natural Freedom. 6. And that till Habits attain an utter predominancy, (at least) there is a Power remaining in the will to resist them, and use means against them. Though Eventually the perverse Inclination may hinder the use of it.

The three and twentieth Excuse. *I have heard from learned men, that God doth determine all Actions, Natural and Free, as the first Efficient Physical immediate Cause: or else nothing could Act. And then it was not long of me that I choose forbidden Objects, but of him that irresistly moved me thereto, and whose Instrument I was.*

Answ. This a trick of that wisdom which is foolishness with God, and to be deceived by vain Philosophy.

1. The very principle it self is most likely to

be

be false, and those that tell you this, to err. Much more, I think, may be said against it then for it.

2. I am sure it is either false, or reconcileable with God Holiness, and mans liberty and culpability; so that its a mad thing to deceive your selves with such Philosophical uncertainties, when the Truth which you oppose by it is infallibly certain. That God is not the Author of sin, but man himself, who is justly condemned for it, is undoubtedly true: and would you obscure so clear a Truth, by searching into points beyond humane reach if not unsound, as you conclude them?

The four and twentieth Excuse. *But at least, those learned Divines among us that doubt of this, do yet say that the will is necessarily and infallibly Determined by the Practical Understanding, and that is as much unresistibly necessitated by Objects: and therefore whatever act was done by my understanding or will, was thus necessitated, and I could not help it. They say, Liberty is but the Acting of the faculty agreeably to its nature: And it was God as Creator that gave* Adam *his faculties: and God by providential disposal, that presented all Objects to him, by which his understanding, and so his will were unavoidably necessitated.*

Answ. This is of the same nature with the former

former: uncertain, if not certainly false. Were this true, for ought we can see, it would lay all the sin and miserie of this world on God, as the unresistable necessitating Cause; which because we know infallibly to be false, we have no reason to take such principles to be true which infer it. The understanding doth not by a necessarie efficiency Determine the will, but morally: or rathar, is regularly a Condition or neceffarie Antecedent, without which it may not Determine it self. Yea the Will by commanding the sense and phantasie, doth much to determine the understanding. As the eye is not necessarie to my *going*, but to my *going right*, so is not the Understandings Guidance necessarie to my *willing* (there the simple Apprehension may suffice) but to *my Right willing*. There are other waies of Determining the Will. Or if the Understanding did Determine the Will Efficiently and Necessarily, it is not every act of the Understanding that must do it, If it be so, when it saith, This must be done, and saith importunately; yet not when it only saith, This may be done, or you may venture on it, which is the common part which it hath in sin.

I am not pleased that these curious Objections fall in the way, nor do I delight to put them into vulgar heads; but finding many

young Schollars and others that have conversed with them, assaulted with these Temptations, I thought meet to give a touch, and but a touch, to take them out of their way: As Mr. *Fenner* hath done more fullie in the Preface to his *Hidden Manna*, on this last point, to which I refer you, I only add this?

The will of man in its very Dominion doth bear Gods Image. It is a self determining Power, though it be *byassed* by *Habits* and *needs a Guide*. As the Heart and Vital Spirits by which it acteth, are to the rest of the Body, so is *It* to the soul. The Light of Nature hath taught all the world to carry the guilt of every crime to the will of man, and there to leave it. Upon this all Laws and Judgements are grounded. From Ignorance and Intellectual weakness, men commonly fetch Excuses for their faults; but from the *Will* they are Aggravated. If we think it strange that mans will should be the first cause, so much as of a sinful *mode*, and answer all occuring Objections: it may suffice that we are certain the Holy Majesty is not the Author of sin: and he is able to make all this as plain as the Sun, and easily answer all these vain Excuses, though we should be unable. And if we be much ignorant of the frame and motions of our own souls, and especially of that high self determining principle, Free Will, the great

spring

ſpring of our actions, and the curious Engine by which God doth *Sapientially* Govern the world, it is no wonder, Conſidering that the ſoul can know it ſelf but by Reflection, and God gave us a ſoul to *uſe*, rather then to know it ſelf; and to know its qualities and operations, rather then its Eſſence.

The five and twentieth Excuſe. *No man can be ſaved, nor avoid any ſin, nor believe in Chriſt, but thoſe whom God hath predeſtinated thereto. I was under an irreverſible Sentence before I was born: and therefore I do nothing but what I was predeſtinated to do; and if God decreed not to ſave me, how could I help it?*

Anſw. 1. Gods Judgements are more plain, but his Decrees or ſecret purpoſes are myſterious: And to darken certainties, by having recourſe to points obſcure, is no part of Chriſtian Wiſdom. God told you your Duty in his word, and on what terms you muſt be Judged to Life or Death; Hither ſhould you have recourſe for Direction, and not to the unſearchable myſteries of his *mind*.

2. God decreeth not to Condemn any but for ſin. Sin, I ſay, is the Cauſe of that Condemnation, though not of his Decree.

3. Gods Decrees are acts Immanent in himſelf, and make no change on you, and therefore do not neceſſitate you to ſin, any

more

more then his fore-knowledge doth. For both cauſe only a neceſſity of Conſequence, which is Logical, as the Divines on both ſides do Confeſs. And therefore this no more cauſed you to ſin, then if there had been no ſuch Decree. And its a doubt whether that Decree be not negative; a willing ſuſpending of the Divine will, as to evil; or at moſt a purpoſe to permit it.

The ſix and twentieth Excuſe. *If it be no more, yet doth it make my perdition unavoidable; for even Gods foreknowledge doth ſo; for if he foreknow it, all the world cannot hinder it from coming to paſs.*

Anſw. Muſt God either be Ignorant of what you will do, or elſe be the cauſe of it? If you foreknow that the Sun will riſe to morrow, that doth not cauſe it to riſe. If you foreknow that one man will murder another, you are not the cauſe of it by foreknowing it. So is it here.

The ſeven and twentieth Excuſe. *God might have hindered my Sin and Damnation if he would.*

Anſw. And will you wilfully ſin, and think to ſcape becauſe God doth not hinder you? The Prince that makes a Law againſt murder, could lock you up, and keep you from being a Murderer. But are you excuſable if he do not?

We are certain that God could have hindered all the sin and death, and confusion, and misery that is in the world: and we are as certain that he doth not hinder it (but by forbidding it, and giving men means against it:) and we are certain that he is Just, and Good, and Wise in all; and not bound to hinder it: And what his Reasons are, you may better know hereafter: In the mean time, you had been better have looked to your own Duty.

The eight and twentieth excuse. *How could I be saved if Christ did not dye for me? He dyed but for his Elect; and none could be saved without his Death.*

Answ. He *did* dye for you, and for more then his Elect, though he absolutely purposed only their salvation. Your sins crucified him, and your debt lay upon him; and he so far ransomed you, that nothing but your wilful refusal of the benefits could have condemned you.

The nine and twentieth Excuse. *It was* Adams *sin that brought me into this Depravedness of* will, *which I can neither cure, nor could prevent.*

Answ. 1. If *Adam* cast away his holiness, he could no more convey that to us which he cast away, then a Nobleman that is a Traytor, can

convey

convey his loſt Inheritance or Honours to his ſon.

2. You periſh not only for your Original ſin, but for rejecting the Recovering mercy of the Redeemer: you might have had Chriſt and Life in him for the Accepting.

The thirtieth Excuſe. *God will require no more then he gives. He gave me not Grace to Repent and Believe; and without his gift I could not have it.*

Anſw. 1. God will juſtly require more then he giveth: that is, The improvement of his Gifts, as *Mat.*25. ſhews. He gave *Adam* but a *Power* to perſevere, and not *Actual perſeverance*: Yet did he juſtly puniſh him for want of the Act; even for not uſing by his own will the Power which he had given him.

2. It is long of your ſelf if God did not give you Grace to Believe: It was becauſe you willfully refuſed ſome preparatory Grace. Chriſt found you at a great diſtance from him, and he gave you Grace ſufficient to have brought you *neerer* to him than you were; you had Grace ſufficient to have made you better than you were, and reſtrained many ſins, and brought you to the means, when you turned your back on them; though this were not *ſufficient* to cauſe you to *Believe*, it was *ſufficient* to have brought you *nearer* to *Believing*; and through

your own wilfulness, became *not Effectual*; even as *Adam* had *sufficient* grace to have stood which was *not Effectual*. So that you had not only Christ offered to you, if you would but Accept him; but you had daily and precious helps and means, to have cured your wills, and caused you to Accept him; for neglect of which, and so for not believing, and so for all your other sins you justly perish.

The one and thirtieth Excuse. *Alas, man is a worm, a dry leaf*, Job 13.25. *a silly fooliſh creature, and therefore his Actions be not regardable, nor deserve so great a punishment.*

Answ. Though he be a worm, and as nothing to God, and fooliſh by sin, yet he is naturally so noble a creature, that the image of God was on him, *Gen.* 12.26. and 5. 1. *James* 3. 9. and the world made his servants, and Angels his Attendants, *Heb.* 1.14. so noble, that Christ dyed for him, God takes special care of him; he is capable of knowing and enjoying God, and heaven is not thought too good for him if he will obey. And he that is capable of so great Good, must be capable of as great Evil, and his wayes not to be so overlooked by that God that hath undertaken to be his Governor. When it tendeth to Infidelity, the Devil will teach you to debase man, even lower than God would do.

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The two and thirtieth Excuſe. *Sin is no* Being: *and ſhall men be damned for that which is nothing?*

Anſw. 1. It is ſuch a *mode* as deformeth Gods creature. It is a moral Being. It is a Relation of our actions and hearts to Gods will and Law.

2. They that ſay, Sin is nothing, ſay Pain and Loſs is nothing too. You ſhall therefore be paid with one nothing for another. Make light of your miſery, and ſay, it is nothing, as you did of your ſin.

3. Will you take this for a good Excuſe from your children or ſervants, if they abuſe you? Or from a Thief or a Murderer? ſhall he eſcape by telling the Judge that his ſin was *Nothing*? Or rather have death, which is nothing, as the juſt reward of it?

The three and thirtieth Excuſe. *But ſin is a Tranſient thing. At leaſt it doth God no harm, and therefore why ſhould he do us ſo much harm for it?*

Anſw. 1. It hurts not God, becauſe he is above hurt. No thanks to you if he be out of your reach. 2. You may *wrong* him, when you cannot *Hurt* him. And the *wrong* deſerves as much as you can bear. If a Traytor endeavour the death of the Prince, in vain, his endea-

vour deſerves death, though he never *hurt* him. You deſpiſe Gods Law and Authority; you cauſe the Blaſpheming of his name, *Rom.*2.24. He calls it A preſſing him as a Cart is preſſed with ſheaves, *Amos* 2. 13. and a grieving of him.

3. And you wrong his Image, his Church, the publick good, and the ſouls of others.

The four and thirtieth Excuſe. *But Gods nature is ſo good and merciful, that ſure he will not damn his own creature.*

Anſw. 1. A merciful Judge will hang a man for a fault againſt man: By proportion then what is due for ſin againſt God?

2. All the death and calamity which you ſee in the world, comes from the anger of this merciful God: why then may not future miſery come from it?

3. God knoweth his own mercy better then you do; and he hath told you how far it ſhall extend.

4. He is infinitely merciful; but it is to the Heirs of mercy; not to the final Rejecters of his mercy.

5. Hath not God been merciful to thee in bearing with thee ſo long, and offering thee Grace in the blood of Chriſt, till thou didſt wilfully reject it? Thou wilt confeſs to thy everlaſting wo that God was merciful; had he not been

been so merciful, thou wouldst not have been so miserable for rejecting it.

The five and thirtieth Excuse. *I would not so Torment mine enemy my self.*

Answ. No reason you should. It is all one to wrong you, and to wrong the God of Heaven? God is the only Judge of his own wrongs.

The six and thirtieth Excuse. *All men are sinners; and I was but a sinner.*

Answ. All were not Impenitent, Unbelieving, Rebellious sinners, and therefore all are not unpardoned condemned sinners. All did not live after the flesh, and refuse to the last to be converted as you did. God will teach you better to difference between sinners and sinners.

The seven and thirtieth Excuse. *But if Christ have satisfied for my sins, and dyed for me, then how can I justly suffer for the same sins? will God punish one sin twice?*

Answ. 1. Christ suffered for man in the Nature of man; but not in your person, nor you in him. It was not you that provided the price, but God himself: Christ was not mans Deligate in satisfying, and therefore received not his Instructions from us, nor did it on our terms, but his own. It was not the *same thing* which the Law threatned, that Christ underwent: for that was the Damnation of the sinner himself, and not the suffering of another for him, it cannot

not therefore be yours, but on Christs own terms. He dyed for thy sin, but with this intent, that for all that, if thou Refuse him, thou shalt dye thy self. It is therefore no wrong to thee to dye, for it was not thou that dyedst before: and Christ will take it for no wrong to him: for *he* will Judge thee to that Death. It is for refusing a Christ that dyed for thee, that thou must perish for ever.

The eight and thirtieth Excuse. *But I did not Refuse Christ. I believed and trusted in him to the last; and Repented of my sins, though I sometime was overtaken with them.*

Answ. Had this been true, thy sin would not have condemned thee. But there is no mocking God. He will shew thee then thy naked heart, and convince thousands that thought they Believed and Repented, that indeed they did not. By thy works also will this be discovered, that is, by the main bent and scope of thy life, as *Mat.* 25. throughout, and *Jam* 2.

The nine and thirtieth Excuse. *I did many Good works; and I hope God will set those against my evil works.*

Answ. Thy good works were thy sins, because indeed they were not good, being not done in sincerity of heart for God. The best mansworks have some infirmity, which nothing can clense but the blood of Christ, which thou hast

haſt made light of, and therefore haſt no part in. If all thy life had been ſpent in perfect works except one day, they would not make ſatisfaction for the ſins of that day. For they are but part of thy Duty. Wo to him that hath no better a Saviour at Judgement, then his own good works.

The Fortieth Excuſe. *I lived in poverty and miſery on earth, and therefore I hope I have had my ſuffering here, and ſhall not ſuffer in this world and another too.*

1. By that Rule all poor men, and murderers, and thieves that are tormented and hanged, ſhould be ſaved. But as Godlineſs hath the promiſe of this life and that to come, ſo Impenitency and Wickedneſs hath the Threatning of this life and that to come.

2. The Devils and the damned have ſuffered much more then you already; and yet they are never the nearer a Deliverance. When thou haſt ſuffered ten thouſand years, thy pain will be never the nearer an end. How then can a little miſery on earth prevent it? Alas poor ſoul, theſe are but the foretaſts and beginnings of thy ſorrow. Nothing but pardon through the blood of Chriſt could have prevented thy Condemnation; and that thou rejecteſt by Infidelity and Impenitency. *His* Sufferings would have ſaved thee, if thou hadſt not Refuſed

ſed him; but all thy own Sufferings will yield thee no Relief.

So much for the anſwering of the *Vain Excuſes* which poor Sinners are ready to make for themſelves; Wherein I have been ſo large, as that this part I confeſs is diſproportionable to the reſt: but it was for theſe two Reaſons.

1. That poor careleſs ſouls might ſee the vanity of ſuch defences; and conſider, if ſuch a worm as I can eaſily confute them, how eaſily and how terribly will they be all anſwered by their Judge?

2. I did it the rather, that godly Chriſtians might the better underſtand how to deal with theſe vain Excuſes when they meet with them: which will be daily, if they deal with men in this ſad Condition.

X. WE have done with that part of the Judgement which conſiſteth in the exploration or tryal of the cauſe; we now come to that which is the Concluſion and conſummation of all; and that is, to ſhew you *what the Sentence will be, and on whom.*

And for this, we muſt go ſtrait to the word of God for our light, it being impoſſible for any man to have any particular knowledge of it, if

if Christ had not there revealed it unto us. Indeed almost all the world do acknowledge a life after this, where it shall go well with the good, and ill with the bad. But who shall be then accounted *Righteous*, and who *Unrighteous*, and on what terms and grounds, by whom they shall be judged, and to what condition, they know not.

The Sentence in Judgement will be, 1. Either on those that never had means to know Christ. 2. Or on those that had.

1. For the former, as it less concerneth us to enquire of their case, so it is more obscurely revealed to us in the Scripture. It is certain that they shall be Judged according to their Use of the means which they had, *Rom.* 2. 11, 12, 13, 14, 15, 16. and the Talents which they received, *Mat.* 25. But that it ever falleth out that he that hath but the One Talent of natural helps, doth improve it to salvation; or that ever they who knew not Christ, are Justified and saved without that knowledge (being at age and use of reason) I find not in the Scriptures. I find indeed that [As many as have sinned without Law, shall also perish without Law: and as many as have sinned *in* the Law, shall be Judged *by* the *Law*. *Rom.* 2. 12. But not that any are Justified by the works of nature, such as are here said to be *without Law*. I find also, that

[They

[They have the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe Excuſing one another, in the day *when* God ſhall Judge the ſecrets of men, by Jeſus Chriſt according to the Goſpel] *Rom.* 2. 15, 16. And I believe it is a *juſt Excuſe*, and not an *unjuſt* which is here meant. But it will be but an *Excuſe* ſo far as they were guiltleſs: & that will be but *in tanto*, and not *in toto*, in part only, and ſo not a full Juſtification. AHeathens conſcience may excuſe him from thoſe ſins which he was never guilty of; but not from all. But no more of them.

2. The caſe of thoſe that have had the Goſpel, is more plainly opened to us in Gods word. Their *Sentence* is opened in many places of Scripture, but moſt fully in *Matth.* 25. whence we will now collect it.

There we find that Jeſus Chriſt the Redeemer, as King of the world, ſhall ſit in Judgement on all men at the laſt; and ſhall ſeparate them one from another, as a Shepherd divideth the Sheep from the Goats, and ſo ſhall paſs the final Sentence. This Sentence is twofold, according to the different Condition of them that are Judged. To them on the right hand, there is a Sentence of Juſtification, and Adjudication to everlaſting glory; To them on the left hand, there is a Sentence of Condemnation to everlaſting Puniſhment.

The Sentence on each of these containeth both the state which they are Judged to, and the reason or cause of the Judgement to that state. For as God will not Judge any to Life or Death without just cause, so he will publish this cause in his sentence, as it is the manner of Judges to do; If you say *Christ will not use a voice*; Let it satisfie, that though we know not the manner, yet if he do it but by mental discovery, as he shews men *what* shall everlastingly befall them, so he will shew them *why* it shall so befall them.

1. The *Sentence* on them on the *Right* hand, will contain, 1. Their Justification and Adjudication to *Blessedness*, and that both as generally denominated, and as particularly determined, and described. 2. And the cause of this Judgement.

1. In general they shall be pronounced *Blessed*. Satan would have had them cursed and miserable: the Law did curse them to misery; Many a fearful thought hath possessed their own breasts, least they should prove at last accursed and miserable; But now they hear the contrary from their Judge. All the Promises in the Gospel could not perfectly overcome those their fears; all the comfortable words of the Ministers of the Gospel could not perfectly subdue them; all the tender mercies of God in Christ did not perfectly subdue them; But now they

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are vanquished all for ever. He that once had heard his Redeemer in Judgement call him *Blessed*, will never fear being *Cursed* more. For he that Christ Blesseth, shall be *Blessed* indeed.

The Description of their blessedness followeth, *Come inherit the Kingdom prepared for you from the foundation of the world.* And also they are called Blessed *Of the Father.* Here is the fountain of their Blessedness, The Father; and the state of their blessedness in Being the Fathers: For I suppose they are called *the Blessed of the Father*, both because the Father blesseth them, that is, makes them Happy, and because these blessed ones are the Fathers *own.* And so Christ will publish it to the world in Judgement, that he came to glorifie the Father, and will proclaim him the Principal Efficient, and Ultimate end of his work of Redemption and the blessedness of his Saints; and that himself is (as Mediator) but the *way* to the Father. It is the Father that *prepared* the Kingdom for them, and *from the foundation of the world* prepared it; Both for [them] as *chosen ones*, and for them as *future believers and Righteous ones.* It is called a Kingdom, partly in respect to God the King, in whose glory we shall partake in our places: and partly Metaphorically from the Dignity of our Condition. For so it is that our selves are said to be made

Kings,

Kings, *Rev.* 1. 6. and 5. 1. 1 *Pet.* 2. 9. and not that we are properly Kings; for then we must have Subjects who must be Governed by us.

Thus we see their Blessedness in the Fountain, end and state of Dignity. As to the Receptive Act on their part it is expressed by two words; one signifying their first entrance on it, *Come*: the other their *Possession*, *Inherit*: that is, possess it as given by the Father, and Redeemed by the Son, and hold it in this Tenure for ever.

The true Believer was convinced in this life, that indeed there was no true blessedness, but this enjoyment of God in the Kingdom of heaven. The Lord revealed this to his heart by his Word and Spirit: And therefore he contemned the seeming happiness on earth & laid up for himself a Treasure in heaven, and made him friends with the Mammon of unrighteousness, and ventured all his hope in this vessel. And now he findeth the wisdom of that choice in a rich return. God made him so *wise* a Merchant as to sell All for this Pearl of greatest price: and therefore now he shall find the gain. As there is no other true Happiness but God in glory; so is there nothing more *suitable* and *welcome* to the true Believer. O how welcome will the face of that God be, whom he *loved*, whom he *sought*, whom he

longed

longed and *waited* for. How welcome will that Kingdom be which he lived in *Hope* of! which he parted with All for! and suffered for in the flesh! How glad will he be to see the Blessed face of his Redeemer, who by his manifold Grace hath brought him unto this! I leave the believing soul to think of it, and to make it the daily matter of his Delightful Meditation; What an unconceivable Joy in one moment, this Sentence of Christ will fill his soul with. Undoubtedly it is now quite past our comprehension: though our imperfect forethoughts of it may well make our lives a continual Feast.

Were it but our Justification from the Accusations of Satan, who would have us Condemned either as *sinners* in general, or as Impenitent, Unbelieving Rebels, against him that redeemed us, in *special*, it would lift up the heads of the Saints in that day: After all the fears of our own hearts, and the slanderous Accusations of Satan and the world, That we were either impenitent Infidels, or Hypocrites, Christ will then Justifie us, and pronounce us *Righteous*. So much for the *Condition to which* they are Judged.

2. The Reason or Cause of this Justification of the Saints, is given us both 1. In a general denomination, and 2. In a particular Description. 1. In General, it is because they were *Righteous*, as is evident, *Mat.* 25. 46.

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The Righteous shall go into life Everlasting. And indeed it is the business of every just Judge to justifie the righteous, and condemn the unrighteous. And shall not the Judge of all the earth judge righteously? *Gen.* 18. 25. God makes men Righteous before he Judges them so: and Judgeth them Righteous *Because* they are so. He that abominateth that man who saith to the Righteous, Thou art wicked; or to the wicked, Thou art Righteous; who Justifieth the wicked, and Condemneth the Righteous; will certainly never do so himself.

Indeed he will Justifie them that are sinners, but not against the Accusation *that they are sinners*: but against the Accusation, that *they are guilty of punishment for sin*: but that is, because he first made them just; and so Justifiable, by pardoning their sin, through the blood of Christ.

And its true also, that he will Justifie those that *were wicked*, but not those that *are wicked*: but Judgement findeth them as Death leaveth them, and he will not take them for wicked, that are sanctified and cleansed of their former wickedness. So that Christ will first pardon them before he Justified them against the charge of being sinners in general; and he will first give men Faith, Repentance, and new Obedience, before he will Justifie them against the

charge of being Impenitent, Infidels or Hypocrites, and consequently unpardoned, and doubly guilty of damnation. This twofold righteousness he will first *Give* men, and so constitute them Just, before he will *Declare* it, and *Sentence* them just.

2. The Reason of the Sentence, particularly Described, is from their Faith and Love to Christ, expressed in their Obedience, self-denyal and forsaking all for him. *For I was hungry and ye fed me; I was thirsty and ye gave me drink; I was a stranger and ye took me in; Naked and ye cloathed me: I was sick and ye visited me; I was in prison and ye came to me. Verily I say unto you, in as much as ye have done it to one of the least of these my Brethren, ye have done it unto me*, *Mat.* 25, 35. to 41. Here is 1. The causal conjunction *for*. 2. And the Cause or Reason it self.

Concerning both which, observe, 1. How it is that mans obedience and self denyal is the Reason and Cause of his Justification. 2. Why it is that God will have the Reason or Cause thus declared in the Sentence.

For the first, observe that its one thing to give a Reason of the Sentence, and another thing to express the *Cause* of the *Benefit*, *Given* us by the promise, and *Judged* to us by the *Sentence*. Mans Obedience was no proper Cause

Cauſe why God did in this life *Give* pardon of ſin to us, or a Right to glory: much leſs of his Giving Chriſt to dye for us. And therefore as to our Conſtitutive Juſtification at our Converſion, we muſt not *ſay* or *think* that God doth Juſtifie us, For, or *Becauſe* of any works of our Obedience, Legal or Evangelical. But when God hath ſo Juſtified us, when he comes to give a Reaſon of his Sentence in Judgement, he may and will fetch that Reaſon partly from our Obedience, or our performance of the Conditions of the New Covenant. For as in this life, we had a Righteouſneſs conſiſting in free pardon of all ſin through the blood of Chriſt, and a Righteouſneſs conſiſting in our perſonal performance of the Conditions of the promiſe which giveth that pardon and continueth it to us: ſo at Judgement we ſhall accordingly be juſtified. And as our Evangelical perſonal Righteouſneſs, commonly called *Inherent*, was at firſt only in our Faith and Repentance, and Diſpoſition to obey: but afterward in our actual ſincere Obedience, in which ſenſe we are Conſtitutively Juſtified or made Righteous here by our works, in *James* his ſenſe, *James* 2. 24. ſo accordingly a double Reaſon will be aſſigned of our ſentential Juſtification; one from our pardon by Chriſts blood and merits; which will prove our Right to Im-

punity and to Glory. The other from own Faith and holy Obedience, which will prove our Right to that pardon through Christ, and to the free Gift of a Right to glory: and so this last is to be pleaded in subordination to the former. For Christ is become the Author of Eternal salvation to all them that Obey him. *Heb.* 5 9. He therefore that will be saved, must have a *Christ* to save him as the Author, and an *Obedience* to that Christ as the Condition of that salvation; and consequently both must be declared in the Judgement.

The Reason why the Judge doth mention our Good works, rather then our Believing, may be because those holy self-denying expressions of Faith and Love to Christ do contain or certainly imply Faith in them, as the life of the tree is in the fruit: but faith doth contain our works of Obedience but only as their cause. These works also are a part of the personal Righteousness which is to be enquired after, that is, we shall not be judged righteous, meerly because we have Believed, but also because we have added to our Faith vertue, and have improved our Talents, and have loved Christ to the hazard of all for his sake. For it is not only or principally for the goodness of the work considered in it self, or the good that is done by it to the poor; but it is as these works did ex-

press

preſs our Faith and Love to Chriſt by doing him the moſt coſtly and hazardous ſervice; that by Faith we could ſee Chriſt in a poor beggar or a priſoner; and could love Chriſt in *theſe* better then our wordly goods or liberties; which we muſt part with, or hazard by the works that are here mentioned.

2. The Reaſons why Chriſt will ſo publickly Declare the perſonal righteouſneſs of men, to be the Reaſon or Cauſe of his juſtifying ſentence, it is becauſe it is the buſineſs of that day, not only to glorifie Gods meer Love and Mercy, but eminently to glorifie his Remunerative juſtice; and not only to expreſs his love to the Elect, as ſuch, but to expreſs his love to them as *Faithful* and *Obedient*, and ſuch as have denyed all for Chriſt, and loved God above all; And to ſhew his juſtice to the men, and faithfulneſs in fulfilling all his promiſes, and alſo his holineſs in the high eſtimation of the holineſs of his people. I ſhall expreſs this in the words of a Learned Divine (Dr. *Twiſs* againſt Mr. *Cotton*, pag. 40) *Was there no more in Gods intention when he elected ſome, then the manifeſtation of the riches of his glorious grace? Did not God purpoſe alſo to manifeſt the glory of his Remunerative Juſtice? It is not undenyable that God will bestow Salvation on all his Elect (of ripe years) by way of reward and Crown of righteouſneſs,*

which God the Righteous Judge will give? 2 Tim. 4. 2 Thes. 1. *It is great pitty this is not considered, as usually it is not: Especially for the momentous Consequence thereof in my Judgement.* So far he.

So much of the Sentence of Justification which shall be passed by Christ at Judgement upon the Righteous.

2. We are next to consider of the Sentence of Condemnation which shall then by Christ be passed on the unrighteous. Which is delivered to us by Christ, *Mat.*25. in the same order as the former.

This Sentence containeth, 1. The Condemnation it self. 2. The Reason or Cause of it.

The Condemnation expresseth the misery which they are Judged to. 1. Generally in the Denomination, *Cursed.* 2. Paricularly by Description of their Cursed state.

To be *cursed*, is to be a people destinated and adjudged to utter unhappiness; to all kind of misery without remedy.

2. Their *cursed* condition is described in the next words, *Depart from me into Everlasting fire prepared for the Devil and his Augels.*

1. *Depart*: From whom? from the God that made them in his Image. From the Redeemer that bought them by the price of his blood, and offered

offered to ſave them freely, for all their unworthyneſs, and many a time intreated them to Accept his offer, that their ſouls might live. From the Holy Ghoſt the Sanctifier and comforter of the faithful, who ſtrove with their hearts, till they quenched and expelled him. O ſad *Departing*! who would not then chooſe rather to *Depart* from all the friends he had in the world, and from any thing imaginable; from his life, from himſelf, if it were poſſible, then from Chriſt? *Depart*: from what? why from the preſence of the Judge; from all further hopes of ſalvation for ever: from all poſſibility of ever being ſaved, and living in the joyful inheritance of the Righteous. *Depart*: Not from Gods Eſſential preſence, for that will be with them to their everlaſting miſery, but from the preſence of his Grace, in that meaſure as they enjoyed it. *Depart*: Not from your fleſhly pleaſures, and honours, and profits of the world; theſe were all gone and paſt already: and there was no further need to bid them *Depart* from theſe: Houſes and Lands were gone. Mirth and Recreations were gone. Their ſweet morſels and cups were gone. All the Honour that men could give them was gone, before they were ſet at Chriſts bar to be Judged. But from all expectations of ever enjoying theſe again, or ever *taſting* their former

mer Delights; from these they must Depart: not from their *sin*, for that will go with them. But the Liberty of committing that part of it which was sweet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Voluptuousness, from these they must *Depart*. But this is consequential; It is Christ and the possibility of salvation, that they are Sentenced to *Depart* from.

But *whither* must they *Depart?* 1. Into fire. 2. Into *that* fire which was prepared for the Devil and his Angels. 3. Into everlasting fire.

1. Not into a *Purifying*, but a *Tormenting* fire. Whether Elementary or not; whether properly or Metaphorically called *fire*, let us not vainly trouble our selves to enquire. It is enough to know, that as fire is one of the most grievous Tormentors of the flesh, so grievous will be those infernal Torments to the whole man, soul and body; such as is most fitly represented to us under the notion of *fire*, and of *burning*. It is easie for a secure unbelieving soul to read and hear of it; but woe, and ten thousand woes to them that must endure it! In this life they had their good things, when it went harder as to the flesh with better men; but now they are tormented, when the godly are comforted, as *Luke* 16. 25.

2. But

2. But why is it called *a fire prepared for the Devil and his Angels?* 2. What is this Devil that hath Angels? 2. Who are his Angels? 3. When was it prepared for them? 4. Was it not also prepared for wicked men? To these in order.

1. It seems by many passages in Scripture, that there is an Order among Spirits, both Good and Bad; and that there is one Devil that is the Prince over the rest.

2. It seems therefore that its the rest of the evil spirits, that are called *his Angels.* And some think that the wicked who served him in this life, shall be numbred with his Angels in the life to come. Indeed the Apostle calls him *The God of this world,* 2 *Cor.* 4.4. as is ordinarily Judged by Expositors; and *the Prince of the power of the Ayr, the Spirit that now worketh in the children of Disobedience. Eph.* 2.2. And he calleth false seducing Teachers *the Ministers of Satan.* 2 *Cor.*11.15. But that wicked men are here meant as part of his Angels, is not clear.

3. If it be the preparatiion of Gods purpose that is here meant, then it was from Eternity: but if it be any Commination of God as Ruler of the Angels, then was this fire prepared for them Conditionally, from the beginning of that Commination, and was *Due* to them at their fall.

4. It

4. It seems that the Reason why here is no mention of preparing Hell-fire for the wicked, but only for the Devils, is not because indeed it *was not* prepared also for the wicked; but to note that it is the Torment which was *first* prepared for, or assigned to the Devils, thereby shewing the greatness of the misery of the wicked, that the Devil and his Angels must be their Companions. Though some think, as is said before, that the reason why wicked men are not mentioned here, is, because they are part of the Angels of the Devil, and so included. And some think it is purposely to manifest Gods General Love to mankind, that prepared not Hell *for them*, but they cast themselves into the Hell prepared for the Devils. But the first seems to be the true sense.

And how apparently Righteous are the Judgements of the Lord! that those men who would here entertain the Devil into their hearts and daily familiarity, should be then entertained by him into *his* place of Torments, and there remain for ever in his society! Though few entertained him into visible familiarity with their bodies as Witches do, who so make him their *Familiar*; yet all wicked men do entertain him in a more full & constant familiarity with their souls then these witches do with their bodies; how *familiar* is he in their thoughts, to fill them

them with vanity, luſt, or revenge! How *familiar* is he in their hearts to fill them with covetouſneſs, malice, pride, or the like evils? and to baniſh all thoughts of returning to God, and to quench every motion that tendeth to their recovery? How *familiar* is he with them, even when they ſeem to be worſhipping God in the publike Aſſemblies, ſtealing the word out of their hearts, filling them with vain and wandring thoughts, blinding their minds that they cannot underſtand the plaineſt words that we are able to ſpeak to them, and filling them with a proud rebellion againſt the Direction of their Teachers, and an obſtinate refuſal to be ruled by them, be the matter never ſo neceſſary to their own ſalvation? How *familiar* are theſe evil Spirits in their houſes, filling them with ignorance, worldineſs, and ungodlineſs, and turning out Gods ſervice, ſo that they do not pray together once in a day, or perhaps at all? How *familiarly* doth Satan uſe their tongues, in curſing, ſwearing, lying, ribaldry, backbiting, or ſlandring? & is it not juſt with God to make theſe fiends their *familiars* in Torment, with whom they entertained ſuch *familiarity* in ſin? As Chriſt with all the bleſſed Angels and Saints will make but one Kingdom or family, & ſhall live altogether in perpetual Delights; ſo the Devil and all his Helliſh Angels and wicked

men

men shall make but one house-hold; and shall live altogether in perpetual misery. O poor sinners! you are not troubled now at his presence and power in your hearts; but will you not then be troubled at his presence and tormenting power? As long as you do not *see* him, let him do what he will with you, it grieves you little or nothing at all; but what will you say when you *must see* him, and abide with him for ever? Oh Sirs, his name is *easily* heard, but his company will be terrible to the stoutest heart alive. He sheweth you a smiling face when he tempteth you, but he hath a grimmer face to shew you, when temptatious have conquered you, and torments must succeed! As those that write of Witches, say, he appeareth at first to them in some comely tempting shape, till he have them fast tyed to him; and then he beats them, and affrights them, and seldom appears to them but in some ugly hew. Believe it, poor sinners, you do not hear or see the worst of him, when you are merry about your sinful Pleasures, and Rejoycing in your Hopes of the Commodities or Preferments of the world: he hath another kind of Voice which you must hear, and another face to shew you, that will make you know a little better, whom you had to do with! You would be afraid now to meet him in the dark:

what

what will you be to live with him in everlasting darkness? Then you will know who it was that you entertained and obeyed, and plaid with in your sins.

3. And as the Text tells us, that it is *a fire prepared for the Devil and his Angels*: So it telleth us, that it is *An everlasting fire.* It had a beginning, but it shall have no end. If these wretches would have chosen the service of God, they would have met with no difficulty or trouble, but what would have had a speedy end. Poverty and Injuries would have had an end: scorns and abuses would have had an end: fasting, humiliation, sorrow for sin, watching, and fighting against our spiritual enemies, would all have had an end. But to avoid these, they chose that ease, that pleasure, which hath brought them to that torment which *never* will have end. I have said so much of these things already in my Book called the *Saints Rest*, that I will now say but this much. It is one of the wonders of the world, how men that do believe, or think they do believe this word of Christ to be true, that *the wicked shall go into Everlasting fire*, can yet venture on sin so boldly, and live in it so fearlessly, or sleep quietly till they are out of this unspeakable Danger! Only the Commonness of it, and the known wickedness of mans heart, doth make this less wonderful

And

And were there nothing elſe to convince us that ſinners are Mad and Dead as to ſpiritual things, this were enough; That ever the greateſt pleaſures or profits of the world, or the moſt enticing baits that the Devil can offer them, ſhould once prevail with them to forget theſe endleſs things, and draw them to reject an Everlaſting Glory, and caſt themſelves deſperately into *Everlaſting fire*; Yea and all this under daily warnings and inſtructions; and when its told them before hand by the God of Truth himſelf! For the Lords ſake, Sirs, and for your ſouls ſakes, if you care not what Miniſters ſay, or what ſuch as I ſay, yet will you ſoberly read now and then this 25. Chapter of *Matthew*, and Regard what is told you by him that muſt be your Judge! and now and then bethink your ſelves ſoberly, whether theſe are matters for wiſe men to make light of? and what it is to be *Everlaſtingly in Heaven or in Hell fire.*

2. We have ſeen what is the Penalty contained in the ſentence againſt the ungodly; The next thing that the Text directs us to, is the Cauſe or Reaſon of the Sentence, verſ. 42. *For I was hungry, and ye gave me no meat*, &c. The Reaſon is not given expreſly either for their ſin againſt the Law of works, that is, Becauſe they were ſinners, and not perfectly *Innocent*; Nor yet from

from their unbelief which is the great sin against the Law of Grace: But it is given from their not-expressing their Faith and Love to Christ in works of mercy and self-denyal. And why is this so?

1. We must not suppose that these words of Christ do express the *whole* Judicial process in every point; but the chief parts. It is supposed that all men are convicted of being sinners against the perfect Law of the Creator, and that they are guilty of Death for that sin: and that there is no way but by Christ to obtain deliverance. But because all this must be acknowledged by the righteous themselves, as well as by the wicked, therefore Christ doth not mention this, but that only which is the turning point or cause in the Judgement. For it is not all sinners that shall be finally Condemned, but all Impenitent, Unbelieving sinners, who have Rebelled finally against their Redeemer.

2. And the reason why Faith it self is not expressed, is. 1. Because it is clearly implyed, and so is love to Christ as Redeemer: in that they should have Relieved *Christ* himself in his members: that is, as its expressed, *Matth.* 10.42. they should have received a Prophet in the name of a Prophet; and a Disciple in the name of a Disciple; All should be done for Christs sake; which could not be, unless they

they Believed in him, and Loved him. 2. Alſo becauſe that the bare Act of Believing is not all that Chriſt requireth to a mans final Juſtification and Salvation; But holy ſelf-denying Obedience muſt be added. And therefore this is given as the Reaſon of their Condemnation that they did not ſo obey.

We muſt obſerve alſo, that Chriſt here putteth the ſpecial for the general; that is, one way of ſelf-denying Obedience, and expreſſion of Love, inſtead of ſuch Obedience in general! For all men have not ability to relieve thoſe in miſery, being perhaps ſome of them poor themſelves. But all have that Love and ſelf-denyal, which will ſome way expreſs it ſelf. And all have hearts and a Diſpoſition to do thus, if they had ability; without ſuch a Diſpoſition, none can be ſaved.

It is the fond conceit of ſome, that if they have any love to the godly, or wiſh them well; it is enough to prove them happy. But Chriſt Chriſt here purpoſely let us know that whoever doth not Love him at ſo high a rate, as that he can part with his ſubſtance or any thing in the world, to thoſe uſes which he ſhall require them, even to relieve his ſervants in want and ſufferings for the maſters ſake, that man is none of Chriſts Diſciple, nor will be owned by him at the laſt.

XI. THE

XI. THE next point that we come to, is to shew you the *Properties* of this Sentence at judgement.

When man had broken the Law of his Creator at the first, he was lyable to the Sentence of Death, and God presently sate in judgement on him, and sentenced him to some part of the Punishment which he had deserved, but upon the interposition of the Son, he before the rest, resolved on a way that might tend to his Recovery; and Death is due yet to every sinner for every sin which he commits, till a pardon do acquit him. But this Sentence which will pass on sinners at the last judgement, doth much differ from that which was passed on the first sin, or which is Due according to the Law of works alone; for,

1. As to the Penalty, called the pain of Loss, the first judgement did deprive man of the favour of his Creator, but the second will deprive him of the favour both of the Creator and Redeemer; the first judgement deprived him of the Benefits of Innocency: the second deprives him of the Benefits of Redemption; the loss of his hopes and possibility of a pardon; of the Spirit, of Justification and Adoption, and of the bene-

fits which Conditionally were promised and offered him? these are the Punishments of the last Judgement, which the Law of works did never threaten to the first man, or to any, as it stood alone.

Also the loss of glory as recovered, is the proper penalty of the violated Law of Grace: which is more then the first loss. As if a man should lose his purse the second time, when another hath once found it for him; or rather as if a Traytor Redeemed by another, and having his life and honours offered him, if he will thankfully accept it and come in, should by his refusal and obstinacy, lose this recovered life, which is offered him; which is an addition to his former penalty.

Besides that the Higher degree of Glory will be lost, which Christ would bestow on him, more than was lost at first. The very work of the Saints in heaven, will be to Praise and Glorifie him that Redeemed them; and the Father in him; which would not have been the work of man, if he had been innocent.

2. As to the pain of sence, the last Judgement by the Redeemer will Sentence them to a far sorer punishment then would have befaln them, if no Saviour had been offered them; *Heb.* 10. 29. The conscience of *Adam* if he had not been Redeemed, would never have tormented him for Rejecting a Redeemer, nor for refusing

or abusing his gracious offers, and his mercies; nor for the forfeiting of a Recovered Happiness; nor for refusing the easie terms of the Gospel, which would have given him Christ and Salvation for the Accepting; nor for neglecting any means that tended to recovery: no nor for refusing Repentance unto Life, nor for disobeying a Redeemer that bought him by his blood. As all these are the penalties of the Redeemers Law and judgement, so is it a sorer penalty then Conscience would have inflicted meerly for not being perfectly innocent: and they will be far soarer gripings and gnawings of the never-dying worm for the abuse of these Talents, than if we had never been trusted with any after our first forfeiture. Yea and God himself will accordingly proportion his punishments. So that yon see that privatively and positively, or as to their Loss and their Feeling, the Redeemer will pass on them a heavier doom then the Creator did, or would have done according to the first Law to perfect man.

3. Another Property of the judgement of Christ, is, that *It will be final, Peremptory, and Excluding all further hopes or possibilities of a Redemy.* So was not the first Judgement of the Creator upon faln man. Though the Law of pure Nature knew no Remedy, nor gave man any hope of a Redeemer; yet did it not

exclude a Remedy, nor put in any bar against one; but God was free to Recover his Creature if he pleased. But in the Law of Grace he hath resolved, that there shall be no more sacrifice for sin, but a fearful looking for of Judgement and fire which shall devour the adversary *Heb.* 10. 26, 27. and that the fire shall be Everlasting, the worm shall not dye, and the fire shall not be quenched, *Mat.* 25. *ult.* *Mat.* 13. 42, 50. *John* 5. 27. *Mat.* 5. 26. *Mat.* 3. 12. and *Luke* 3. 17. *Mark* 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requireth perfect innocency (as we have all done) may fly to the Promise of Grace in Christ, and Appeal to the Law of Liberty, or deliverance, to be Judged by that. But he that falls under the penalty of that Law which should have saved him, as all final Unbelievers and Impenitent Ungodly persons do, hath no other to Appeal to. Christ would have been a Sanctuary and Refuge to thee from the Law of works, hadst thou but Come in to him: But who shall be a Refuge to thee from the wrath of Christ? The Gospel would have freed thee from the Curse of the Law of works, if thou hadst but believed and obeyed it: But what shall free thee from the Condemnation of the Gospel? Had there no Accusation lain against thee, but that thou wast in general a sinner, that is, that thou

waſt not perfectly Innocent, Chriſt would have anſwered that charge by his blood. But ſeeing thou art alſo guilty of thoſe ſpecial ſins which he never ſhed his blood for, who ſhall deliver thee from that Accuſation? When Chriſt gave himſelf a ranſom for ſinners, it was with this reſolution both in the Father and himſelf, that none ſhould ever be Pardoned, Juſtified or Saved by that ranſom, that did not in the time of this life, ſincerely return to God by Faith in the Redeemer, and live in ſincere obedience to him, and perſevering herein. So that he plainly *excepted* final Infidelity, Impenitency and Rebellion from pardon: He never dyed for the final non-performance of the conditions of the New covenant. So that his judgement for theſe will be peremptory and remedileſs. If you ſay, Why cannot God find out a remedy for this ſin, as well as he did for the firſt? I ſay, God cannot lye, *Tit.* 1: 2. He muſt be True and Faithful, as neceſſarily as he muſt be God; becauſe of the Abſolute perfection of his nature; and he hath ſaid and reſolved, that there ſhall be no more remedy.

Many other Properties of Gods judgement general there are, as that Righteouſneſs, Impartiality, Inflexibility, and the like, which becauſe I would not make my Diſcourſe too long, I wil paſs over, contenting my ſelf with the

mention of these which are Proper to the Judgment of the Redeemer according to his own Laws in special.

XII. THE twelfth and last thing which I promised to unfold, is *The Execution of this Judgement*. Here I should shew you both the certainty of the Execution, and by whom it will be, and how: but having done all this already in the third Part of the foresaid *Book of Rest*, I shall now only give this brief touch of it.

No sooner is the dreadful Sentence past, *Go ye cursed into everlasting fire*, but away they must be gone: There is no delay: much less any Reprieve to be expected; and yet much less is there any hope of an Escape. If the Judge once say, *Take him Jaylor*: and if Christ say, *Take him Devils, you that Ruled and Deceived him, now Torment him*, all the world cannot rescue one such soul. It will be in vain to look about for help. Alas there is none but Christ can help you; and he will not, because you refused his help: Nay, we may say, *He cannot*; not for want of Power; but because he is True and Just, and therefore will make good that word which you believed not. It is in vain then to cry to hils to fall on you, and the mountains

tains to cover you from the presence of him that sitteth on the Throne. It will be then in vain now to Repent, and wish you had not sleighted your salvation, nor sold it for a little pleasure to your flesh. It will be then in vain to cry *Lord, Lord, open to us; O spare us; O pitty us; O do not cast us into these hideous flames! Do not turn us among Devils! do not Torment thy Redeemed ones in this fire*! All this will be then too late.

Poor sinner, who ever thou art that readest or heareſt these lines, I beseech thee in compassion to thy soul, Consider, How fearful the case of that man will be, that is newly doomed to the *Everlasting fire*, and is haled to the Execution without Remedy! And what mad men are those that now do no more to prevent such a misery, when they might do it on such easie termes, and now have so fair an opportunity in their hands?

The time was when Repentance might have done thee good; but *Then* all thy Repentings be in vain. *Now* while the day of thy Visitation lasteth, hadst thou but a heart to pray and cry for mercy, in faith and fervency through Christ thou mightest be heard. But then Praying and Crying will do no good, shouldst thou roar out in the extremity of thy horror and amazement, and beseech the Lord Jesus but to for-

give thee one ſin, or to ſend thee on earth once more, and to try thee once again in the fleſh, whether thou wouldſt not love him, and lead an holy life, it would be all in vain. Shouldſt thou beſeech him by all the mercifulneſs of his nature, by all his ſufferings and bloody death, by all the merciful promiſes of his Goſpel, it would be all in vain. Nay, ſhouldſt thou beg but one daies reprieval, or to ſtay one hour before thou were caſt into thoſe flames, it would not be heard; it would do thee no good. How earneſtly did a deceaſed Gentleman, *Luke* 16. 24. beg of *Abraham* for one drop of water from the tip of *Lazarus's* finger to cool his tongue, becauſe he was tormented in the flame? And what the better was he? He was ſent to Remember that he had his Good things in this life; and that *Remembrance* would torment him more. And do not wonder or think much at this, that Chriſt will not then be intreated by the ungodly. You ſhall then have a *Remember* too from Chriſt or Conſcience. He may ſoon ſtop thy mouth, and leave thee ſpeechleſs, and ſay, *Remember, man, that I did one day ſend thee a Meſſage of peace, and thou wouldſt not hear it. I once did ſtoop to Beſeech thee to return and thou wouldſt not hear, I beſought thee by the tender mercies of God; I beſought thee by all the Love that I had ſhewed theſe; by my holy Life; by my cur-*

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ſed Death: by the Riches of my Grace: by the offers of my Glory: and I could not get thee to forſake the world, to deny the fleſh, to leave one beloved ſin for all this! I beſought thee over and over again! ſent many a Miniſter to thee in my name: I waited on thee many a day, and year, and all would not do: thou wouldſt not Conſider, Return and Live: And now it is too late: my ſentence is paſt, and cannot be recalled: Away from me thou worker of iniquity, Mat.7.22,23.

Ah Sirs, what a caſe then is the poor deſperate ſinner left in! How can I write this, or how can you that read or hear it, without trembling once think of the Condition that ſuch forlorn wretches will be in! When they look above them, and ſee the God that hath forſaken them, becauſe they forſook him firſt; when they look about them, and ſee the Saints on one hand whom they deſpiſed, now ſentenced unto Glory: and the wicked on the other hand, whom they accompanied and imitated, now Judged with them to everlaſting miſery: when they look below them, and ſee the flames that they muſt abide in, even for ever more: & when the Devils begin to hale them to the Execution: Oh poor ſouls! Now what would they give for a Chriſt, for a promiſe, for a time of Repentance, for a Sermon of mercy, which once they ſlept under, or made no account of! How is the caſe

caſe altered now with them! who would think that theſe are the ſame men, that made light of all this on earth, that ſo ſtoutly ſcorned the reproofs of the word, that would be worldly, and fleſhly, and drunk, and proud, let Preachers ſay what they would; and perhaps hated thoſe that did give them warning. Now they are of another mind; but all too late. Oh were there any place for Reſiſtance, how would they draw back, and lay hold of any thing, before they would be draged away into thoſe flames! But there is no reſiſting; Satans Temptations might have been reſiſted, but his Executions cannot; Gods Judgments might have been prevented by Faith and Prayer, Repentance and a holy life: but they cannot be reſiſted when they are not prevented. Glad would the miſerable ſinner be, if he might but turn to *nothing*, and ceaſe to *be*; or that he might be any thing rather than a reaſonable creature: but theſe wiſhes are all in vain. *There is one Time, and one Way of a ſinners Deliverance; if he fail in that one, he periſheth for ever*: all the world cannot help him after that, 2 *Cor.* 6. 2. *I have heard thee in a time accepted: and in the day of ſalvation have I ſuccoured thee: Behold now is the Accepted time: behold now is the day of ſalvation.* Now he ſaith, *Rev.* 3. 20. *Behold, I ſtand at the door and knock; If any man hear my voice and*

and open the door, I will come to him and will sup with him, and he with me. But for the time to come hereafter, hear what he saith, *Prov.* 1. 24, 25, 26. *Because I have called and ye Refused, I have stretched out my hand, and no man regarded; But ye have set at naught all my counsels, and would none of my Reproof: I also will laugh at your Calamity; I will mock when your fear cometh: when your fear cometh as Desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you: then shall they call upon me, but I will not Answer; they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord; They would none of my counsels: they despised all my Reproofs; therefore shall they eat of the fruit of their own way, and be filled with their own devices; for the Turning away of the simple shall slay them, and the prosperity of fools shall destroy them; But whoso harkneth to me, shall dwel safely, and shall be quiet from fear of evil.* I have recited all these words that you may see and consider, whether I have spoke any other thing than God himself hath plainly told you of.

Having said this much of the *Certainty* of the Execution, I should next have spoke somewhat of the manner and the Instruments, and have shewed how God will be for ever the

Principal

Principal Cauſe, and Satan and their own Conſciences the Inſtruments, in part: and in what manner Conſcience will do its part, and how impoſſible it will be to quiet or reſiſt it. But having ſpoke ſo much of all this already elſewhere, as is ſaid before, I will forbear here to repeat it, leaving the Reader that deſireth it there to peruſe it.

The Uſes.

Uſe. 1. BEloved hearers, it was not to fill your fancies with news that God ſent me hither this day: nor to tell you of matters that nothing concern you: nor by ſome terrible words to bring you to an hours amazement and no more: But it is to tell you of things that your eyes ſhall ſee, and to foretell you of your danger while it may be prevented, that your precious ſouls may be ſaved at the laſt, and you may ſtand before God with comfort at that day: But becauſe this will not be every mans caſe, no nor the caſe of moſt, I muſt in the name of Chriſt deſire you to make this day an enquiry into your own ſouls, and as in the preſence of God let your hearts make anſwer to theſe few Queſtions which I ſhall propound and debate with you.

Qu. 1.

Qu. 1. *DO you soundly Believe this Doctrine which I have preached to you?* What say you Sirs? do you verily *Believe* it as a most certain Truth, that you and I, and all the world must stand at Gods barr and be Judged, to everlasting Joy or Torment? I hope you do all *in some sort* Believe this: but blame me not if I be jealous whether you *soundly* believe it, while we see in the world so little of the effect of such a Belief. I confess I am forced to think that there is more infidelity then faith among us, when I see more ungodliness then godliness among us: And I can hardly believe *that* man that will say or swear that he believeth these things, and yet liveth as carelesly and carnally as an Infidel. I know that no man can love to be damned; yea I know that every man that hath a reasonable soul, hath naturally some love to himself, and a fear of a danger which he verily apprehendeth; he therefore that liveth without all fear, I must think liveth without all apprehension of his danger. Custom hath taught men to hold these things as the Opinion of the Country; but if men soundly believed them, surely we should see stranger effects of such a faith, then in the

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moſt we do ſee. Doth the ſleepy ſoul that liveth in ſecurity, and followeth this world as eagerly as if he had no greater matters to mind; that never once trembled at the thoughts of this great day, nor once asked his own ſoul in good ſadneſs, *My ſoul, How doſt thou think then to eſcape?* I ſay, doth this man believe that he is going to this Judgement? Well Sirs, whether you believe it or not, you will find it true; and believe it you muſt before you can be ſafe. For if you do not Believe it, you will never make ready. Let me therefore perſwade you in the fear of God to conſider, that it is a matter of undoubted Truth.

1. Conſider that it is the expreſs word of the God of Truth; revealed in Scripture as plainly as you can deſire. So that you cannot be unbelieving without denying Gods word, or giving him the lye, *Mat.* 13. 38, 39, 40, 41, 42, 43, 49, 50. *Mat.* 25. throughout, *Rom.* 2. 5. 6, 7, 8, 9, 10, 16. and 1. 32. *John* 5. 28, 29. *The hour is coming in which all that are in the graves ſhall hear his voice and ſhall come forth; they that have done good, unto the reſurrection of life, and they that have done evil unto the Reſurrection of damnation, Heb* 9. 27. *It is appointed to all men once to dye, and after this, the Judgement. Rom.* 14 9, 12. *So then every one of us ſhall give Account of himſelf to God, Rev.* 20. 12. *And I*

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saw the dead, small and great, stand before God: and the Books were opened: and another book was opened, which is the Book of life; and the dead were Judged out of those things which were written in the books according to their works. Mat. 12. 36. 37. But I say unto you that every idle word that men shall speak, they shall give account thereof at the day of Judgement: For by thy words thou shalt be Justified, and by thy words thou shalt be condemned. Many more most expres's Texts of Scripture do put the Truth of this Judgement out of all question to all that believe the Scripture, and will understand it. There is no place left for a Controversie in the point: It is made as sure to us as the Word of the living God can make it: And he that will question that, what will he Believe? What say you Sirs! Dare you doubt of this which the God of Heaven hath so positively affirmed? I hope you dare not.

2. Consider, it is a master part of your faith, if you are Christians, and a fundamental Article of your Creed, that Christ shall come again to Judge the quick and the dead. So that you must Believe it, or renounce your Christianity, and then you renounce Christ and all the hopes of mercy that you have in him. Its impossible that you should soundly Believe in Christ, and not belive his Judgement and Life Everlasting: because as he came to bring

Life

Life and Immortality to light in the Gospel, 2 *Tim.* 1. 10. so it was the end of his Incarnation, Death and Resurrection, to bring you thither; and its part of his honour and office which he purchased with his blood, to be the Lord and Judge of all the world, *Rom.* 14. 9. *Joh.* 5. 22. If therefore you believe not heartily this Judgement, deal plainly and openly, and say you are Infidels, and cast away the hypocritical vizor of Christianity, and let us know you, and take you as you are.

3. Consider that it is a Truth that is known by the very light of nature, that there shall be a happiness for the Righteous, and a misery for the wicked after this life: which is evident,

1. In that we have undenyable natural reason for it. 1. God is the Righteous governor of the world, and therefore must make a difference among his Subjects, according to the nature of their waies: which we see is not done here, where the wicked prosper, and the good are afflicted; therefore it must be hereafter.

2. We see there is a necessity that God should make promises and threatnings of everlasting happiness or misery, for the right governing of the world: for we certainly perceive that no lower things will keep men from destroying all humane society, and living worse

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then bruit beasts; and if there be a necessity of making such threats and promises, then there is certainly a necessity of fulfilling them. For God needeth no lye or means of deceiving, to rule the world.

2. And as we see it by Reason, so by certain experience, that this is descernable by the light of nature; for all the world, or almost all do believe it. Even those nations where the Gospel never came, and have nothing but what they have by nature, even the most barbarous *Indians* acknowledge some life after this, and a difference of men according as they are here: therefore you must believe thus much, or renounce your common reason and humanity, as well as your Christianity. Let me therefore perswade you all in the fear of God to confirm your souls in the belief of this, as if you had heard Christ or an Angel from Heaven say to you, *Oh man, thou art hasting to Judgement.*

Qu. 2. MY next Question is, *Whether you do ever soberly consider of this this great day?* Sirs, do you use when you are alone to think with your selves, how certain & how dreadful it will be? how fast it is coming on? and what you shall do? and what answer you mean to make at that day? are your minds

taken up with theſe conſiderations? Tell me, is it ſo, or not?

Alas Sirs! Is this a matter to be forgotten? Is not that man even worſe then mad, that is going to Gods judgement and never thinks of it? when if they were to be tryed for their lives at the next Aſſiize, they would think of it, and think again, and caſt 100 times which way to eſcape. Methinks you ſhould rather forget to go to bed at night, or to eat your meat, or do your work, then forget ſo great a matter as this.

Truly, I have often in my ſerious thoughts been ready to wonder that men can think of almoſt any thing elſe, when they have ſo great a a thing to think of. What, forget that which you muſt remember for ever! forget that which ſhould force remembrance, yea and doth force it with ſome, whether they will or not! A poor deſparing ſoul cannot forget it: He thinks which way ever he goes he is ready to be judged. Oh therefore Beloved, Fix theſe thoughts as deep in your hearts as thoughts can go. Oh be like that holy man, that thought which way ever he went, he heard the Trumpet ſound, and the voice of the Angel calling to the world, *Ariſe ye dead, and come to Judgement.* You have warning of it from God and man, to cauſe you to remember it; do not then forget it. It will be a cold excuſe

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another day, *Lord, I forgate this day, or elſe I might have beeu ready:* you dare not ſure truſt to ſuch excuſes.

Qu. 3. MY next queſtion to you, is, *How are you affected with the Conſideration of this day?* Barely to think of it will not ſerve: to think of ſuch a day as this with a dull and ſenſleſs heart, is a ſign of fearful ſtupidity. Did the knees of King *Belſhazzar* knock together with trembling, when he ſay the hand-writing on the wall? *Dan.* 5. 6. How then ſhould thy heart be affected that ſeeth the hand-writing of God as a ſummons to his bar?

When I began to preach of theſe things long ago, I confeſs the matters ſeemed to me ſo terrible, that I was afraid that people would have rnn out of their wits with fear; but a little experience ſhewed me, that many are like a dog that is bred up in a forge or furnace, that being uſed to it, can ſleep though the hammers are beating, and the fire and hot iron flaming about him, when another that had neves ſeen it, would be amazed at the ſight. When men have heard us 7 years together; yea 20 years, to talk of a day of Judgement, and they *ſee* it not, nor *feel* any hurt, they think it is but talk, and begin to make nothing of it. This is their thanks to

God for his patience: Becauſe his Sentence is not executed ſpeedily, therefore their hearts are ſet in them to do evil, *Eccleſ.* 8. 11. As if God were ſlack of his promiſe, as ſome men account ſlackneſs, 2 *Pet.* 3. 9. when one day with him is as a 1000. years, and a 1000. years as one day. What if we tell you 20 years together that you muſt dye, will you not believe us, becauſe you have lived ſo long and ſeen no death comming?

Three or four things there be that ſhould bring any matter to the heart. 1. If it be a matter of exceeding weight. 2. If it concern not others only, but our ſelves. 3. If it be certain. 4. If neer.

All theſe things are here to be found, and therefore how ſhould your hearts be moved at the Conſideration of this great day!

1. What matter can be mentioned with the Tongue of man of greater moment? For the poor creature to ſtand before his Maker and Redeemer, to be jndged to everlaſting Joy or Torment? Alas! all the matters of this world are playes, and toyes, and dreams to this; Matters of profit or diſprofit are nothing to it, Matters of credit or diſcredit are unworthy to be named with it; Matters of temporal life or death are nothing to it. We ſee the poor bruit beaſts go every day to the ſlaughter, and

we make no great matter of it, though their life be as dear to them as ours to us. To be Judged to an *Everlasting* death or torment, this is the great danger that one would think should shake the stoutest heart to consider it, and awake the dullest sinner to prevent it.

2. Its a matter that concerneth every one *of your selves*, and every man or woman that ever lived upon the earth, or ever shall do; I am not speaking to you of the affairs of some far Country that are nothing to you but only to marvail at; which you never saw, nor ever shall do; no; It is thy own self man or woman that heareſt me this day that shalt as surely appear before the Judgement-seat of Christ, as the Lord liveth, and as he is true and faithful; and that is as sure as thou livest on this earth, or as the heaven is over thee. That man that heareth all this with the most careless blockish heart, shall be awakened and stand with the rest at that day; that man that never thought of it, but spent his time in worldly matters, shall leave all and there appear; that man that will not believe these things to be true, but make a jest of them, shall see and feel what he would not Believe, and *he* also shall be there; the *godly* that waited in hope for that day, as the day of their full Deliverance and Coronation, they shall be there; Those that have lain in the dust

these 5000. years shall rise again, and all stand there. Hearer, whoever thou art, believe it, thou maiest better think to live without meat, to see without light, to escape death, and abide for ever on earth, then to keep away from that Appearance. Willing or unwilling, thou *shalt* be there. And should not a matter then that so concerneth *thy self*, go neer to thy heart, and awake thee from thy security?

3. That it is a matter of unquestionable certainty, I have partly shewed you already, and more would do if I were preaching to known Infidels. If the careless world had any just reason to think it were uncertain, their carelessness were more excusable. Methinks a man should be affected with that which he is certain shall come to pass, in a manner as if it were now in doing. 1 *Thes.* 5.2. *Ye* perfectly *know that the day of the Lord so cometh*, &c. saith the Apostle.

4. This day is not only *certain*, but it is *neer*; and therefore should affect you the more. I confess, if it were never so far off, yet seeing it will come at last, it should be carefully regarded: But when the Judge is at the door, *James* 5.9. and we are almost at the bar, and it is so short a time to this Assize, what soul that is not dead will be secure?

Alas, Sirs! what is a little time when it is gone? how quickly shall you and I be all in another

another world, and our ſouls receive their particular Judgement, and ſo wait till the body be raiſed and judged to the ſame Condition? It is not a 100. years in all likely hood, till every ſoul of us ſhall be in heaven or hell: and its like, not half or a quarter of that time, but it will be ſo with the greater part of us: and what is a year or two or a 100. how ſpeedily is it come? how many a ſoul that is now in heaven or hell, within a 100 years dwelt in the places that you now dwell in, and ſate in the ſeats you now ſit in? And now their time is paſt, what is it? Alas; how quickly will it be ſo with us! You know not when you go to bed, but you may be judged by the next morning: or when you riſe, but you may be judged before night: but certainly you know that ſhortly it will be; and ſhould not this then be laid to heart? Yea the General judgement will not be long: For certainly we live in the end of the world.

Qu. 4. MY next Question is, *Whether are you ready for this dreadful Judgment when it comes, or not?* Seeing it is *your selves* that must be tryed, I think it concerns you to see that you be prepared. How often hath Christ warned us in the Gospel, that we be *alwaies ready*, because we know not the day or hour of his coming? *Matth.* 24. 44, 42. and 25. 13. 1 *Thes.* 5. 6. and told us how sad a time it will be to those that are unready? *Mat.* 25. 11, 12. Did men but well know what a meeting and greeting there will be between Christ and an unready soul, it would sure start'e them, and make them look about them. What say you Beloved Hearers, are you *ready* for judgement, or are you not? Methinks a man that knoweth he shall be judged, should ask himself the question every day of his life; Am I ready to give up my Account to God? Do not you use to ask this of your own hearts? unless you be careless whether you be saved or damned, me thinks you should, and ask it *seriously.*

Qu. *But who be they that are ready? how shall I know whether I be ready or not?*

Answ. There is a twofold readiness. 1. When you

you are in a *ſafe* caſe. 2. When you are in a *comfortable* caſe, in regard of that day. The latter is very *deſirable*, but the firſt is of *abſolute neceſſity*: this therefore is it that you muſt principally enquire after.

In General, all thoſe, and only thoſe are ready for Judgement, who ſhall be juſtified and ſaved, and not condemned when Judgement comes; They that have a good cauſe in a Goſpel ſenſe. It may be known before-hand who theſe are; for Chriſt Judgeth, as I told you, by his Law. And therefore find out whom it is that the Law of grace doth juſtifie or condemn, and you may certainly know whom the Judge will Juſtifie or condemn; for he Judgeth righteouſly.

If you further ask me who theſe are; remember that I told you before that every man that is Perſonally righteous by fulfilling the Conditions of Salvation in the Goſpel, ſhall be ſaved; and he that is found unrighteous, as having not fulfilled them, ſhall periſh at that day,

Qu. *Who are thoſe?*

Anſw. I will tell you them in a few words, leſt you ſhould forget, becauſe it is a matter that your Salvation or Damnation dependeth upon.

1. The ſoul that unfeignedly repenteth of his former ſinful courſe, and turneth from it in heart

heart and life, and loveth the way of godlineſs which he hated, and hateth the way of ſin which he loved, and is become throughly a new Creature, being born again and ſanctified by the Spirit of Chriſt, ſhall be Juſtified: but all others ſhall certainly be condemned.

Good news to repenting converted ſinners: but ſad to Impenitent, and him that knows not what this means.

2. That ſoul that feeling his miſery under ſin, and the power of Satan, and the wrath of God, doth believe what Chriſt hath done and ſuffered for mans reſtauration and Salvation, and thankfully accepteth him as his only Saviour and Lord, on the terms that he is offered in the Goſpel, and to thoſe ends, even to Juſtifie him, and ſanctifie and guide him, and bring him at laſt to everlaſting glory; that ſoul ſhall be Juſtified at Judgement: and he that doth not, ſhall be condemned.

Or in ſhort, in Scripture phraſe, *He that believeth ſhall be ſaved, and he that believeth not ſhall be condemned, Mar.16.16.*

3. The ſoul that hath had ſo much knowledge of the goodneſs of God, and his love to man in Creation, Redemption, and the following mercies, and hath had ſo much conviction of the vanity of all creatures, as thereupon to Love God more then *all* things below, ſo that

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he hath the chiefeſt room in the heart, and is preferred before all creatures ordinarily in a time of tryal: that ſoul ſhall be Juſtified at Judgement and all others ſhall be condemned.

4. That ſoul that is ſo apprehenſive of the abſolute Soveraignty of God as Creator and Redeemer, and of the Righteouſneſs of his Law, and the Goodneſs of his holy way, as that he is firmly Reſolved to obey him before all others, and doth accordingly give up himſelf to ſtudy his will, of purpoſe that he may obey it, and doth walk in theſe holy wayes, and hath ſo far mortified the fleſh, and ſubdued the world and the Devil, that the Authority and Word of God can do more with him, then any other; and doth ordinarily prevail againſt all the perſwaſion and intereſt of the fleſh, ſo that the main ſcope and bent of the heart and life is ſtill for God; and when he ſinneth, he riſeth again by true Repentance; I ſay that ſoul, and that only, ſhall be Juſtified in Judgement, and be ſaved.

5. That ſoul that hath ſuch Believing thoughts of the life to come, that he taketh the promiſed bleſſedneſs for his portion, and is reſolved to venture all elſe upon it, and in hope of this glory, doth ſet light comparatively by all things in this world and waiteth for it as the end of this life, chooſing any ſuffering that

God

God shall call him to, rather then to lose his hopes of that felicity, and thus persevereth to the end: I say that soul, and none but that, shall be Justified in Judgement, and escape Damnation.

In these five marks I have told you truly and briefly, who shall be Justified and saved, and who shall be condemned at the day of Judgement. And if you would have them all in five words, they are but the Description of these five Graces, Repentance, Faith, Love, Obedience, Hope.

But though I have laid these close together for your use, yet lest you should think that in so weighty a case I am too short in the proof of what I so determine of, I will tell you in the express words of many Scripture Texts, who shall be Justified, and who shall be condemned.

[*John* 3.3. Except a man be born again, he cannot enter into the Kingdom of God. *Heb.* 12. 14. Without holiness none shall see God. *Luke* 13. 3, 5. Except ye repent, ye shall all likewise perish. *Acts* 26. 18. I send thee to open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an Inheritance among the sanctified by Faith that is in me. *Joh.* 3. 15, 16, 17.

17, 18, 19. Whoever believeth in him ſhall not periſh, but have everlaſting life: he that believeth on him, is not condemned; he that believeth not is condemned already, becauſe he hath not Believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil, *Joh.* 5. 28, 29. The hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good to the Reſurrection of life, and they that have done evil to the Reſurrection of damnation. *Mat.* 25. 30. Caſt the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of Teeth, *Luk.* 19. 27. But thoſe mine enemies which would not that I ſhould raign over them, bring hither and ſlay them before me, *Mat.* 22. 12, 13. Friend, how cameſt thou in hither, not having on a wedding garment? And he was ſpeechleſs. Then ſaid the King to the ſervants: Bind him hand and foot, and take him away, and caſt him into outer darkneſs, *&c.* *Mat.* 5. 20. For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of heaven. *Mat.* 7. 21. Not every one that ſaith, Lord, Lord, ſhall enter into the King-

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dom of Heaven; but he that doth the will of my Father which is in Heaven. *Heb.*5.6. He is become the Author of eternal ſalvation to all them that obey him. *Rev.* 22.14. Bleſſed are they that do his Commandments that they may have right to the tree of life, and may enter in by the Gate into the City, *Rom.*8.1.13. There is then no condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit. For if ye live after the fleſh, ye ſhall dye: but if ye live after the Spirit do mortifie the deeds of the body, ye ſhall live, *Rom.* 8.9. If any man have not the Spirit of Chriſt, he is none of his. *Gal.*5.18. But if ye be Led of the Spirit, ye are not under the Law. *Gal.* 6.7, 8. Be not deceived: God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap: for he that ſoweth to the fleſh, ſhall of the fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life Everlaſting. *Matth.* 6.21. For where your Treaſure is, there will your heart be alſo,] Read *Pſal.*1. and many others Text to this purpoſe, of which ſome are cited in my Directions for Peace of Conſcience; Dir. 11. p.115.116.

And thus I have told you from Gods Word, how you may know whether you ere ready for Judgement; which is the

fourth

fourth thing that I would adviſe you to enquire after.

O Sirs, what ſhift do you make to keep your ſouls from Continual Terrours, as long as you remain unready for Judgement? How do you keep the Thoughts of it out of your mind, that they do not break your ſleep, and meet you in your buſineſs, and haunt you every way you go, while Judgement is ſo neer, and you are ſo unready? But I ſhall proceed to my next Queſtion.

Qu. 5. And in the laſt place, to thoſe of you that are not yet Ready, nor in a Condition wherein you may be ſafe at that day; my Queſtion is, *How are you reſolved to prepare for Judgement for the time to come?* Will you do no more than you have done hitherto? Or will you now ſet your ſelves with all your might, to make preparation for ſo great a day? me thinks you ſhould be now paſt all demurs, delays, or further doubtings about ſuch a buſineſs; and by the conſideration of what I have ſaid already, you ſhould be fully Reſolved to loſe no more time, but preſently to awake, and ſet upon the work. Methinks you ſhould all ſay, We will do any thing that the Lord ſhall Direct us to do, rather

rather then we will be unready for this final doom! O that there were but such hearts in you that you were truly *willing* to follow the gracious Guidance of the Lord, and to use but those sweet and reasonable means which he hath prescribed you in his Word, that you may be ready for that day! Alas, it is no hard matter for me to tell you, or my self, what it is that we must do, if we will be happy; and it is no very hard matter to *Do* it so far as we are truly *willing*; but the difficulty is to be *truly* and *throughly willing* to this work. If I shall tell you what you must do for preparation, shall I not lose my labour? Will you resolve and promise in the strength of Grace, that you will faithfully and speedily endeavour to practise it, whoever shall gainsay it? Upon hope of this, I will set you down some brief Directions, which you must follow, if ever you will with comfort look the Lord Jesus in the face at the hour of Death, or in the Day of Judgement.

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THE first Direction is this, *See that your ſouls be ſincerely eſtabliſhed in the Belief of this Judgement and everlaſting life*: For if you do not ſoundly believe it, you will not ſeriouſly prepare for it. If you have the Judgement and belief of an Infidel, you cannot have the Heart or the Life of a Chriſtian. Unbelief ſhuts out the moſt of the world from heaven: ſee that it do not ſo by you. If you ſay, You cannot Believe what you would: I anſwer, Feed not your unbelief by wilfulneſs, or unreaſonableneſs; uſe Gods means to overcome it, and ſhut not your eyes againſt the light, and then try the iſſue, *Heb.* 3.12,13:15,16.17,18,19.

THE ſecond Direction. *Labour diligently to have a ſound underſtanding of the nature of the Laws and Judgement of God.* On what terms it is that he dealeth with mankind: and on what terms he will Judge them to Life or Death: and what the Reward and Puniſhment is. For if you know not the Law by which you muſt be Judged, you cannot know how to prepare for the Judgement. Study the Scripture

therefore, and mark who they be that God promiseth to save, and who they be that he threatneth to Condemn. For according to that Word will the Judgement pass.

THE third Direction. *See that you take it as the very business of your Lives, to make ready for that day.* Understand that you have no other business in this world, but what doth necessarily depend on this. What else have you to do, but to provide for everlasting? and to use means to sustain your own bodies and others, of purpose for this work, till it be happily done? Live therefore as men that make this the main scope and care of their lives; and let all things else come in but on the by. Remember every morning when you awake, that you must spend that day in preparation for your Account, and that God doth give it you for that end. When you go to bed, examine your hearts, what you have done that day in preparation for your last Day: And take that time as lost which doth nothing to this end.

THE

THE fourth Direction. *Use frequently to think of the Certainty, neerneſs and dreadfulneſs of that day, to keep Life in your Affections and Endeavours; leſt by Inconſiderateneſs your ſouls grow ſtupid and negligent.* Otherwiſe, becauſe it is out of ſight, the heart will be apt to grow hardened and ſecure. And do not think of it ſleightly, as a common thing, but purpoſely ſet your ſelves to think of it, that it may rouze you up to ſuch Affections and Endeavours as in ſome meaſure are anſwerable to the nature of the thing.

THE fifth Direction. *Labour to have a lively feeling on thy heart, of the evil and weight of that ſin which thou art guilty of, and of the miſery into which it hath brought thee, and would further bring thee if thou be not delivered, and ſo to feel the need of a Deliverer.* This muſt prepare thee to partake of Chriſt now; and if thou partake not of him now, thou canſt not be ſaved by him then. It is theſe ſouls that now make *light*

of their sin and misery, that must then feel them so *heavy*, as to be pressed by them into the infernal flames. And those that now feel little need of a Saviour, they shall then have none to save them, when they feel their need

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THE sixth Direction. *Understand and Believe the sufficiency of that Ransom and Satisfaction to Justice, which Christ hath made for thy sins and for the world, and how freely and universally it is offered in the Gospel.* The sin is not uncurable or unpardonable, nor thy misery remediless: God hath provided a remedy in his Son Christ, and brought it so neer thy hands, that nothing but thy neglecting or wilful refusing it, can deprive thee of the Benefit. Settle thy soul in this belief.

THE

THE seventh Direction. *Understand and Believe, that for all Christs satisfaction, there is an Absolute necessity of sound Faith and Repentance to be in thy own self, before thou canst be a member of him, or be Pardoned, Adopted, or Justified by his blood.* He dyed not for final Infidelity and Impenitency, as predominant in any soul. As the Law of his Father which occasioned his Suffering, required perfect Obedience, or suffering: So his own Law, which he hath made for the conveyance of his Benefits, doth require yet true Faith and Repentance of men themselves, before they shall be pardoned by him. and sincere Obedience and Perseverance, before they shall be glorified.

to fight againſt. If once you apprehend that all your Religion lieth in meer Believing, that all ſhall go well with you, and that the bitterneſs of death is paſt, and in a forbearance of ſome diſgraceful ſins, and being much in the Exerciſe of your Gifts, and in external waies of Duty, and giving God a Cheap and plauſible obedience in thoſe things only which the Fleſh can ſpare; you are then faln into that deceitful hypocriſie, which will as ſurely condemn you, as open prophaneneſs, if you get not out of it. You muſt live as in a fight, or you cannot overcome. You *muſt* live looſe from all things in *this world*, if you will be ready for *another*. You *muſt* not live after the fleſh, but mortifie it by the Spirit, if you would not dye, but live for ever, *Rom.* 8. 13. Theſe things are not indifferent, but of flat neceſſity.

THE tenth Direction. *Do all your works as men that muſt be judged for them.* It is not enough (at leaſt in point of Duty and Comfort) that you Judge this preparation in General to be the main buſineſs of your lives, but you ſhould alſo order your

your *particular Actions* by these Thoughts, and measure them by their Respects to this approaching Day. Before you venture on them, enquire whether they will bear weight in Judgement, and be sweet or bitter when they are brought to tryal? Both for matter and manner, this must be observed, Oh that you would Remember this when Temptations are upon you, When you are Tempted to give up your minds to the world, and drown your selves in earthly cares, will you bethink you soberly whether you would hear of this at Judgement? and whether the world will be then as sweet as now? and whether this be the best preparation for your Tryal: When you are Tempted to be Drunk, or to spend your precious time in Alehouses, or vain unprofitable company, or at Cards or Dice, or any sinful or needless sports; bethink you then, Whether this will be comfortable at the Reckoning? and whether time be no more worth to one that is so neer eternity, and must make so strict an account of his Hours? and whether there be not many better works before you, in which you might spend your time to your greater advantage, and to your greater Comfort when it comes to a Review? When you

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are tempted to wantonneſs, fornication, or any other fleſhly intemperance, bethink you ſoberly, with what face theſe Actions will appear at Judgement; and whether they will be *then* pleaſant or diſpleaſant to you? So when you are tempted to neglect the daily worſhipping of God in your families. and the Catechiſing and Teachiug of your children or ſervants, eſpecially on the Lords Day, bethink your ſelves then, What account you will give of this to Chriſt, when he that entruſted you with the care of your children and ſervants, ſhall call you to a reckoning for the performance of that truſt?

The like muſt be remembred in the very manner of our Duties. How diligently ſhould a Miniſter ſtudy? How earneſtly ſhould he perſwade? How unwearied ſhould he bear all oppoſitions and ungrateful returns? and how carefully ſhould he watch over each particular ſoul of his charge (as far as is poſſible) when he Remembers that he muſt ſhortly be Accountable for all in Judgement? And how importunate ſhould we all be with ſinners for their Converſion, when we conſider that we our ſelves alſo muſt ſhortly be Judged? Can a man be cold and dead in prayer, that hath any

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rue apprehenſion of that Judgement upon his nind, where he muſt be accountable for all his rayers and performances? O Remember, and eriouſly Remember, when you ſtand before he Miniſter to hear the word, and when you re on your knees to God in prayer, in what a manner that ſame perſon, even your ſelves muſt ſhortly ſtand at the Barr of the dreadful God! Did theſe thoughts get throughly to mens hearts, they would waken them out of their ſleepy Devotions, and acquaint them that it is a ſerious buſineſs to be a Chriſtian. How careful ſhould we be of our thoughts and words, if we believingly remembred that we muſt be accountable for them all! How carefully ſhould we conſider what we do with our Riches, and with all that God giveth us, and how much more largely ſhould we expend it for his ervice in works of Piety and Charity, if we believingly remembred that we muſt be Judged ccording to what we have done, and give account of every Talent that we receive? Certainly the believiug conſideration of Judgement, might make us all better Chriſtians then we are, and keep our lives in a more innocent and profitable frame.

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THE eleventh Direction. *As you will certainly renew your failings in this life, so be sure that you daily renew your Repentance, and fly daily to Christ for a renewed pardon, that no sin may leave its sting in your souls.* It is not your first pardon that will serve the turn for your latter sins. Not that you must purpose to sin, and Purpose to repent when you have done, as a Remedy; for that is an hypocritical and wicked purpose of repenting, which is made a means to maintain us in our sins; But sin must be avoided as far as we can; and Repentance and Faith in the blood of Christ must remedy that which we could not avoid. The Righteousness of pardon in Christs blood is useful to us only so far as we are sinners; and cometh in where our Imperfect Inherent Righteousness doth come short: but must not be purposely chosen before innocency: I mean, we must rather choose, as far as we can, to obey and be innocent, than to sin and be pardoned, if we were sure of pardon.

THE

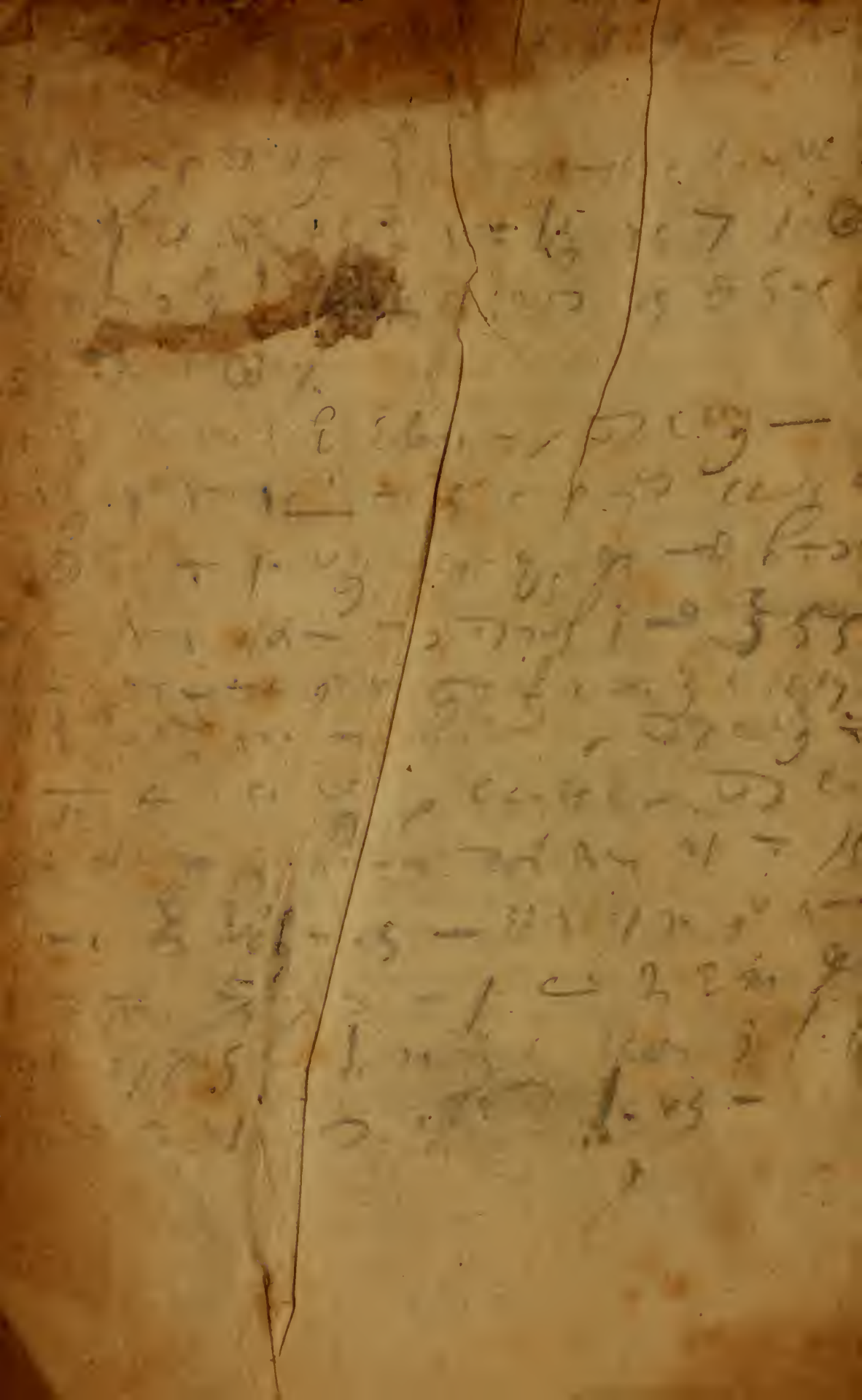
THE twelfth Direction. In this vigilant, obedient, penitent course, with confidence upon God as a Father, Rest upon the Promise of Acceptance and Remission, through the Merits and Intercession of him that Redeemed you; Look up in hope to the Glory that is before you; and believe that God will make good his Word, and the patient expectation of the righteous shall not be in vain. Cheerfully hold on in the work that you have begun: and as you serve a better master than you did before your change, so serve him with more willingness, gladness and delight. Do not entertain hard Thoughts of him, or of his service, but rejoyce in your unspeakable happiness of being admitted into his family and favour through Christ. Do not serve him in drooping dejection and discouragement, but with Love, and Joy, and filial Fear. Keep in the Communion of his Saints, where he is cheerfully and faithfully praised and honoured, and where is the greatest visible similitude of heaven upon earth; especially in the celebration of the Sacrament of Christs Supper, where he seals

ſeals up a Renewed pardon in his blood, and where unanimouſly we keep the Remembrance of his Death until he come. Do not caſt your ſelves out of the Communion of the Saints, from whom to be caſt out by juſt Cenſure and Excluſion, is a dreadful emblem and fore-runner of the Judgement to come, where the ungodly ſhall be caſt out of the preſence of Chriſt and his Saints for ever.

I have now finiſhed the Directions, which I tender to you for your preparation for the Day of the Lord; and withall my whole Diſcourſe on this weighty point. What effect all this ſhall have upon your hearts, the Lord knows; it is not in my power to determine. If you are ſo far blinded and hardened by ſin and Satan, as to make light of all this, or coldly to commend the Doctrine, while you go on to the end in your carnal worldly condition as before; I can ſay no more, but tell thee again, that Judgement is neer when thou wilt bitterly bewail all this too late. And among all the reſt of the Evidence that comes in againſt thee, this Book ſhall be one, which ſhall teſtifie to thy face before Angels, and men, that thou waſt told of that Day, and intreated to prepare.

But if the Lord ſhall ſhew thee ſo much mercy as to open thy eyes, and break in upon

upon thy heart, and by ſober Conſideration turn it to himſelf, and cauſe thee faithfully to take the warning that hath here been given thee, and to obey theſe Directions, I dare aſſure thee from the word of the Lord, that this Judgement which will be ſo dreadful to the ungodly, and the beginning of their endleſs terror and miſery, will be as joyful to thee, and the beginning of thy glory. The Saviour that thou haſt believed in, and ſincerely obeyed will not condemn thee. *Pſal.* 1. 5, 6. *Rom.* 8. 1. *John* 3. 16. It is part of his buſineſs to Juſtifie thee before the world, and to glorifie his merits, his Kingly power, his holineſs, and his rewarding Juſtice in thy Abſolution and Salvation. He will account it a righteous thing to recompence Tribulation to thy Troublers, and Reſt to thy ſelf; when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power: Even then ſhall he come to be glorified in his Saints, and to be admired in all them that believe, in that day; Even becauſe his ſervants Teſtimony, and his Spirits among them was believed,

believed, 2 *Thes.* 1. 6, 7, 8, 9, 10. That day will be the great marriage of the Lamb, and the Reception of thee, and all the Saints into the glory of thy beloved, to which they had a Right at their first Consent and Contract upon earth: And when the Bridegroom comes, thou who art Ready shalt go into the Marriage, when the door shall be shut against the sleepy negligent world; and though they *Cry, Lord, Lord, open to us*, they shall be repulsed with a *Verily I know you not*, *Mat.* 25. 10, 11, 12, 13. For this day which others fear, mayst thou long, and hope, and pray, and wait, and comfort thy self in all troubles with the remembrance of it, 1 *Cor.* 15. 55, 56, 57, 58. 1 *Thes.* 4. 17, 18. If thou were ready to be offered to death for Christ, or when the time of thy departing is at hand, thou maist look back on the good fight which thou hast fought, and on the course which thou hast finished, and on the faith which thou hast kept, and mayst confidently conclude, that henceforth there is laid up for thee *a Crown of Righteousness*, which *The Lord the Righteous Judge* shall give thee at that day: and not to thee only, but unto all them also that Love his Appearing, 2 *Tim.* 4. 6, 7, 8. *Even so, Come Lord Jesus*, Rev. 22. 20.

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